A Caueat for Parsons Howlet, concerning his vntimelye flighte, and Ichiching in the cleare daylighte of the Gospell, necessarie for him, and all the rest of that darke brood, and vncleane cage of Papistes, who with their vntimely bookes, seeke the discredite of the trueth, and the disquiet of this Church of England.

VVritten by IOHN FIELDE, Student in Diuinitie.

REVEL. 18. 6.

¶ *Rewarde her as shee hath rewarded you, & giue her double according to her works, and in the cup wherein shee hath filled to you, fill her the double.*

Imprinted at London by Robert Waldegraue, for Thomas Man, & Tobie Smith.

1581

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To the righte honourable,

and my verie good Lord, the Lord Robert Dudley, *Earle of Leicester, Baron of Denbigh*, Knight of the moſt noble order of the Garter, Maiſter of the Queenes Maieſties Horſes, and one of her highnes moſt honourable priuie counſell. I. F. vvisheth grace and conſtancie in the bleſſed trueth of God, in this life, and afterwards euer-laſting life by Ieſus Chriſte oure Lorde.

HAuing of late according to my bounden duty (right Honourable and my very good Lord) teſtified my pore affection to the Churche of God, and to youre honoure a principall member thereof, by tranſlating that vvorthie worke concerning the Churche: I finde that one HOVVLET (If I bee not deceiued) nowe lying in Rutlandſhire or thereaboutes: one of mine old acquaintance, a ſcholler in my time, hath taken the matter in greate greeſe, for that to your honor, I haue inſinuated the Papiſts to be enemies to God, and to her royall maieſtie. This he ſaith, I haue done to excite youre honour to perſecution. The truth is, I did it to youre honour, becauſe, that as God hath ſet you in a cheefe place ouer this his church, ſo you and all the reſt of your calling, might vvatch againſt ſuche enemies, and diſcharge that truſt he hath committed vnto

you, both to ſtoppe them from further vndermining the Church of God, which euermore they haue hitherto endeuored: and alſo ſtande for the preſeruation of the Queene her excellent maieſtie, vpon vvhome, howſoeuer now they flatter and faune for fauour & commodity, they haue bene, are, and ſhal be, found her moſt dangerous enemies, ſuche as from time to time, haue gone about to ſeeke her highnes vtter ſubuerſion. This argument, though I did then but touch as it were by the way, yet this enemy hath now prouoked me to make a further diſcourſe therof. VVhich although it be not don with that gloſſe & pollishing of words that many times ill matters are colored & pounced vvith all, yet it is done truely and faithfully, no one charge being layde vpon them, to my knowledge, that is not iuſtifiable in euery reſpect. I graunt it might haue bene more fully debated, longer ſtoode vpon, and vvith ſome better order & methode: But this being a common argument, others alſo hauing dealt and dealing in it, vvho can better doe it then I, And conſidering againſt what aduerſary it is, whoſe gifts are knowne vnto me, I haue bene bolde in this ſimple and rude ſort further to prouoke him, not doubting, but by the aſſiſtance of God, to be able from time time, if he ſhall take any exception, to giue him his anſwere. That I vſe my ſelfe otherwiſe then my manner is, in roughneſſe of words and ſharpenes of ſtile, which perhaps ſome delicate eares will hardly beare, ſuppoſing it not fit for the ſpirite of the goſpell, I haue done it I confeſſe, both aduiſedly and with iuſt deliberation thinking it to bee the fitteſt vvaye, to beate dovvne his hawtie preſumption. I think I know the man, and alſo his gifts. Neither is it amiſſe, to vſe ſharpe medicines againſt impoſtumous corruptions, and fretting cankers. The Scriptures giue ſufficient warrant, yea by examples confirmed in the Goſpell, of round ſpeeche againſt the aduerſaries of Gods euerlaſting trueth. I thanke God my conſcience beareth me vvitneſſe of no hatred tovvardes their perſon, but I proteſt vnto your honour in the face & ſight of all the vvorlde, that I hate all their idolatrous and abhominable ſuperſtitions, and if they ſhall at any time like the proude Philiſtian, dare to prouoke the hoaſt of the Lord in maintenance of their falſe religion, and ſhall blaſpheme the trueth, let them not thinke, but to heare their owne. The Lorde hath many in Iſrael, in vvhat contempte

Eſa. 58.10.
Ier. 10. 21.
Eze. 22.25.
Mat. 23.
Mat. 6.2.
Lu. 11.42. &c.

Pſal. 25. 5.
Pſal. 30.7.

1. Sam. 17.

soeuer they holde them, that shall be able to meete them, and euery way to match them, yea with their own swordes to cut off their owne heades. I beseech your honour therefore, cheerefully to go forward in defence of this trueth of God. Beware of the flatteryes of these double tongs, their mouths are ful of guile, & the poison of Aspes is vndertheir lips. As low as they crouch, & as fast as they vveep, if they might but creepe in and haue oportunitie to shevve their nature, you shoulde try (as God forbid) vvhat Crocadiles they are. Her maiesty, and al that professe the glorious Gospell of Christe, vnder her gratious gouernment, should feel then the svvord, vvhich novv, they haue so annointed with hony. It were much better for vs that professe the gospell, to fall among Rauens, if necessity should constraine vs, then into the hads of these mealimouthed flatterers, for the one vvold neuer light on vs, til we vvere dead, vvheras the other vvould deuour vs vvhilest we are liuing. For they haue hony in their mouths, & death in their harts. As Doeg the Idumean flattered Saul in accusing Dauid, vvho vvas Saules deare Friende and Sonne, so do they by accusing vs. I savve the Sonne of Isai (saith he) in Nob with Achimelech the Sonne of Achitob the priest. So the flattering messenger that came to informe Dauid of Saules death, receaued a iud gemente from his owne mouth, a iust reward fit for all flatterers. So Rechab and Banaah brought the head of Isboseth to Dauid in Hebron, with flattering vvordes, But Dauid a iust King, gaue them a iust recompence. So Absalon, stealing the hearts of the subiects, made shevv of great readines to execute iustice and space flatteringly to the people. Their matters were good and righteous, but no man vvas appointed of the king to heare them &c. Oh, if he vvere iudge, hovve he vvould sit in the gates. No man cold make so much as a signe of obeizance, to vvhome his hande vvas not straight vvay stretched ont to take him, and to giue him a Iudas kisse, so populer he vvas. But vvhat became of it? The stronger flattery is, and the more examples vvee haue, hovve it hath deceiued, the more vvary had Princes and men of authoritie neede to be (against vvhom specially this kinde of assault is vsually made) hovve they giue credite vnto it. Sibah Mephibosethes man deceiued Dauid, So did Sedechias that horned Prophet vvith his yron hornes, promising the subuersion of Syria. So did the false Prophetes vvho vvould

Psal. 140. 3.

1. *Sam.* 22. 9.

2. *Sam.* 7. 10.

2. *Sam.* 4. 8.

2. *Sam.* 15. 3.

2. *Sam.* 16. 7.

1. *Reg.* 22. 11.

2. *Par.* 18. 10.

2. *Reg.* 22. 12.

2. *Par.* 18. 11. & 10. 10.

haue the king to go vp into Ramoth Gilead, againſte the worde of the Lorde, and Rheboams councellers in feeding the humor of their king, Therefore (good my Lord) As you are, and haue hitherto ben, ſo continue, to be circumſpect in your place, and looke aboute you. Truſt not faire ſpeeche, nor fained freendship in them that haue alvvaies shevved themſelues ſo falſe. The diuel that Prince of darkneſſe deceiueth, by taking vpon him the shape of an Angel, He appeareth not in his ovvne ougly shape, for then vve should abhorre him. No more do theſe Synons, theſe Syrenes that play ſo pleaſantly, and ſing ſo ſvveetly. Though they haue a goodly shape, yet they are vnnaturall monſters. They giue titles (as Iob ſaith) but they are enemies to God, and to her highnes: The Lord Ieſus ſend theſe Paraſitical Papiſts their iuſt revvard, keepe her maieſtie, and this vvhole ſtate, from their craftie vnderminings, continue his Goſpell, that vve may euermore ſerue him, and liue in the obedience of his name, till vve obteine that euerlaſting inheritance. Amen. Auguſt. 30. 1581.

Your Lordships bounden and
moſt faithfull. I. F.

A Caueat for Howlet, & the reſt of his darke broode.

PARSON Hovvlet, I am much beholding to you for your good remeberaunce, in your flattering, fraudulent and preſumtuous Epiſtle, dedicated to our moſt gratious Soueraigne, the Queenes moſt excellent Maieſtie. VVho vvould haue thought, that after twentie three yeres, in the cleare light of the goſpell, ſuch an obſcure owle, as your ſelſe, vvhome all the kindlie byrds of the daie muſt needes vvonder at, durſt euer haue fluttered forth in the broade daie and skriched out in her Maieſties eares, ſuch notable vntrueths, and vvicked aſſeuerations, complaining of the harde caſe and greeuous perſecutions, forſooth of your Catholiques (as you call them) her hignes being a prince of ſuch knowledge, ſo ſetled & confirmed in the truth of Chriſtes goſpell, that all your deuiſes, flattering & fawning ſpeaches, conſpiracies and traitrous attempts, ſhall neuer (I truſt,) be able by gods grace, eyther to fear or remoue, from that glorious trueth, vvhich ſhe hath profeſſed, to maintaine and continue to the vttermoſt ende of her life. The cauſes that moued your dedication, (though the matter were not your own)

In the epiſtle dedicatorie to her Highnes. Pag. 3. 4. 5. 6. &c.

Fol. 2. Hovvlets cauſes of dedicating the book to her Highnes. Fol. 2. Præfat.

was the compoſition and penning of it, being done (as you ſay) in great modeſtie and humilitie, with all duetfull reſpect both to her Maieſtie, her Counſaylors, and whole eſtate: contrary (you ſaye) to the proceeding of all Sectaries, (his zeale and opinion in religion only reſerued.) the other, the waightines of it importing her Maieſties ſoule health, eſtate, and Realme, with the ſaluation of many thouſands afflicted for their conſciences beeing her confident children, her highnes their mother, and ſouereagne Princeſſe, before whom they laye downe their grieſes, as before the Subſtitute and Angell of God. &c. If theſe cauſes vvere in deede as you pretende, you vvere the more to be borne with, but beeing ſubtill, ſlaunderous, and falſe; your preſumption is intollerable. For firſt, for the maner of cõceiuing & pẽning that treatiſe, if it had bene done with ſuch modeſtie and humilitie you ſpeake of, you vvould not haue ſo betraied her maieſtie with a Iudas kiſſe, crying *All haile* and yet putting her into her enemies hands. You would not beare the world in hand, as if of her ſelfe ſhe fauoured your religion, and yet ſo ſlunderouſly charge her Maieſties Realm and gouernment vvith ſuch diuerſitie of ſects, contrarie to the trueth of God * you vvould not haue charged the glorious religion of Chriſt, to be hereſie, and the Church of God & it to be the ſinagogue of Antichriſt, from vvhich vpon paine of damnation, all your Cateline Catholiques muſt refraine, and not communicate, but muſt vvith all their povvers reſiſt and auoide; You vvould not haue ſnared and entangled the conſciences of the modeſter ſorte of your diſſembling, timeſeruing hipocrites, euen as your ſelfe accompt them, (vvho are yet the bane of this lande, hated of you, and to vs as prickes and thornes in our ſides) charging them to ſinne againſt the holy ghoſt, (vvherein

Mat. 26. 49.
a Sanders. lib 7. pag. 730.
Pref. Fol. 3.
Parte pri. fol. 5

(vvherin you bevvray your ſlender diuinitie) a you vvoulde not ſo haue condemned her Maieſtie for aSchiſmatike, her Nobles for heretikes, her vvhole people for departers and fallers avvay from the faith and true religion. you kiſſe her, and yet you ſmite her: you faune vpon her like gentle Spaniels, and yet moſt cruelly you bite her, (*tanquam canes clanculò mordentes*, as the prouerbe is, like butchers curres. you prayſe her clemencie and mercy, and yet you charge her Maieſties gouernment with vnſpeakable outrage and crueltie. And if you meane as you ſpeake, b calling her *The Lordes vicegerent, the Angell of God, the Lordes ſubſtitute, your mother, before whom you laye downe your griefe concerning religion, and ſeeke reformation of her.* Seeing in flattery you acknowledge this to do harme, vvhy do not you and the reſt to do good, acknowledge it in trueth, and ſo deny the Pope his foreine iuriſdiction within this Realme? And if ſhe be the Lords Angel and ſubſtitute; vvhat hath the Pope to doe to entermeddle in her territories and kingdomes? Or haue you M. Howlet any ſpeciall priuiledge or commiſſion to ſpeake ſo directly agaynſt one of your owne grounds, to charme the Prince vvithall, to thend ſhe may lende a liſtening eare to your vniuſt complayntes? For that vvhich you acknowledge in her, calling her the Lords ſubſtitute, vvould be condemned as ranke hereſie in vs, becauſe it importeth that ſhe hath authoritie to heare and determine in cauſes of religion (as in deede ſhe hath) according to the vvorde of God. Such as you call at vnwares Sectaries, more fauourably then you meane, thereby meaning the profeſſours of the Goſpell vvere neuer caryed with ſuch outrage

a Brift. mor. 6. fol. 37. & mor. 12. fol. 58 Saun. lib. 70. pag. 130. & eadem. pag. 73

b Hovvlet epiſtle. 4. & the 14. fol. 5.

c Hovv. preſ. fol. 6. fol. 15.

outrage and immodeſtie of Spirite, to the diſhonour of their naturall Prince, to pronounce her a Schiſmatique and an Heretique, [a] labouring to diſcharge her ſubiects from their duetyfull obedience, to iuſtle her out of her ſeate, and to plucke the Crowne from her head, as you Papiſtes haue done. If you thinke that I ſpeake partially, let the Bull that Felton ſet vp, ſent from your abhominable father of Rome, be remembred, and the iſſue that came of it. Let Saunders in his booke [b] of the viſible monarchie of the Church, be heard to ſpeake. Let [c] Harding, Dorman, and Briſtow ſay for them ſelues. Let [d] B. Roſſe, [e] Morgan Phillips, and ſuch like traytours be examined, howe they haue borne themſelues together vvith this Popeholy Papiſt of the hotter ſort of Papiſtes, vvho can abide no communicating vvith vs, nor our religion in any reſpect. And as for the vvaightines of the matter beeing Gods cauſe, importing her highnes ſaluation, eſtate and realme, with the ſauegarde of thouſands, it is but a ſhamefull asking of that vvhich yet is in queſtion betvvixt vs. This Owle and his gentleman, ſhould firſt haue proued their particuler Church of Rome, to be the vniuerſall Church of Chriſt. They ſhould firſt haue ſet downe vvherein our Church hath departed from the doctrine of Chriſt and his Apoſtles, in vvhat poyntes her Maieſtie, Nobles, and ſubiectes are obſtinately ſet, and continue in Hereſie and Schiſme agaynſt the vvorde of God: and then the conſequence had bene playne, that all Chriſtians muſt ſeperate them ſelues from vs; ſo they had vvonne their cauſe. For vve agree vvith them, that there ought to be no diſſimulation in the

a Br.mot. 40 vnder the title of obedient ſubiectes.
b Saund.lib.2 pag.78. Briſt.mot. 15. Fol.72.73.
c Saun.lib.7. pag.130.734. Harding,
d Roſſe imprinted of late a table at Paris, and therin ſetteth out the queen crounleſſe, though in the ſecond edition, amended.
e Mor.Phi his booke of ſucceſſion.
e Howlet pre. fol.2.

The papiſtes are Heretikes, and their ſervice and curiſſed idolatry to be auoided.

the matters of God, that Heretikes are to be ſhunned, that their ſeruice is to be auoyded: But we affirme that they are thoſe Heretiques in that Apoſtaticall ſeate fallen from that vvholeſome doctrine of Chriſt, and his Apoſtles: VVe affirme that ſeate and Lordſhip of Rome, and the tyrannous vſurpation thereof ouer the Church, to be that [a] Babylon, out of vvhich vve are commaunded to depart, that vve be not partakers of the ſame deſtruction together vvith them. But alacke, this is your olde ſhift, Howlet, vvhen you can not obteine your purpoſe, eyther by the Popes threatning [b] thunderboltes of excommunication, or by your ſeditious and trayterous bookes to ſtyrre vp her ſubiectes to rebellion, then you fall to your Corinthian and Iconicall gloſing. You file your tongues, and make them ſmoother then oyle, they ſeeme ſweeter then hony, but the poyſon of Aſpes is vnder them: then your compaſſion breaketh out, her highnes clemencie and mercy is prayſed in your vvant of puniſhment, vvhich yet in dede is her greateſt daunger, and then ſhe is a mother, vvhom notwithſtanding you account in deede a Stepdame: A Soueraigne Princeſſe, & yet no Queene of yours, neither her lawes any lawes, becauſe ſhe is not eſtabliſhed by your Popes authoritie, your gods vicar, of vvhom you vvould haue her holde her Crowne in fee farme as tenaunt at vvill, as ſometime by youre treaſons king Iohn was compelled to do, that he might take it agayne from your Pope, and pay a yerely rent for it; to be depoſed or eſtabliſhed at his pleaſure, [d] whom you holde not to erre, vvhen iudicially in his chaire, and aduiſedly he pronounceth

a Hiero. in catal. ſcrip. eccle in Marco. Auguſt. de Geneſ. contra Manicheos lib 2. cap. 1. Lodouic. viues in lib. 18. de ciuit. dei cap. 22. Apoc. 17.

b Excom. Pii quinti. Mains, Bull obtained by Stranguige who vvas executed in Corn vvale.

Impunitie tovvardes the papiſts dangerous to religion, and to the vvhole State.

Allen in his Apologie of the English Seminaries.

c Chronica chronicorum Mathias Pariſienſis. Math. vveſt.

d Harding in his confutation of the Apology.

ceth any ſentence. a Now he hath aduiſedly and in iudgement pronounced her Maieſtie a Schiſmatike and an Heretique, therefore as in your opinion ſhe ought to be depoſed: b ſo are all her ſubiects diſcharged of their duetie and allegeance. And yet (good man,) beſides your generall and particuler croſſes lying ſo harde vpon your poore backes, that you ſeldome or neuer, except in the tyme of youre greateſt ruffe, laye ſofter or fared better: Example of your fellowes at VVisbich, in the Marſhalſey, and elſe where, vvho beeing idle and liuing in no calling, are bent to folly and filthineſſe, and yet the poreſt of them, who mighte beg, if they were abrod, neuer had more plenty of mony in their liues nor more eaſe and leaſure to follow al delights, ſauing that they are reſtrained from a litle libertie of going abroad: and yet her maieſties gouernement is accuſed, if not in reſpect of her ſelfe, yet of her counſellors, inferior officers & magiſtrates, in executing of her vnſupportable lawes (as you traiterouſly call thē) through which ther is ſuch cruelty and ſauadge dealing, as c the like was neuer harde of before in any age. Theſe thinges are greeuous, yet they are nothing in compariſon of *that one Iohn Field in his epiſtle dedicatorie of Philip of Mornaies booke to the Earl of Leiceſter, hath accuſed you to be enemies to God and to her roiall maieſtie.* This crabbeth & nippeth you at the very hart root, And I thinke in deede not without cauſe. For the trueth of the matter being ſo plainely and manifeſtly ſet out, and proued in all the learned workes of our time, it lyeth more heauily vppon you then you are able to romoue: and a man neede not muche to ſtande vppon it. I will not ſpeake of the other points

of

a Saund. lib. 1. cap. 4. Bulla. papæ. pii quinti.

b Briſt. mot. 40. fol. 154.

c VVood the prieſt ſolicited his landres to vvhoredome, & gaue her mony & a cōſite to make her mad vpon him.

If our lawes be vnſupportable, that meddle not vvith life for religion, what are theirs, that ſpared none? Fol. 6. Pref.

of your flattering Epiſtle,nor of that booke ſo highly commended by your graue cenſure, wherevvith you haue taken your flight into the light, as with another mans winges, and decked your ſelfe not as an Owle in this point,but as Eſops crowe with other birds fethers,written forſooth with ſuch modeſty,that it is fit for none but a Queene: and yet the greateſt part ſtollen either out of your fellow a Gregory Martins booke of Schiſme,who you iniury not a litle,robbing him of his glory,or elſe out of a frech book,vvhercin the proteſtants rendred reaſons why they cold not come to your idolatrous maſſe,which you fooliſhly haue turned and wreſted to your purpoſe,I leaue that to bee aunſwered by one that will ſtand vpon it,and do it more throughly.

Hovvlets impudency & preſumption.

a Gregory Martins booke of ſciſme hath the very ſame grcunds and reaſons,ſed ſemper deficit in minore.

But becauſe it hath pleaſed you to draw me in againſt my wil,ſpecifyng my name,I wil by the grace of God,vndertake the proofe of that whiche I haue ſet downe in that Epiſtle.But before I enter into it,I would haue this diligently marked of all,that you only ſnatch at thoſe bare words of mine,and neuer anſweare any iot of the matter: you mention nothing of thoſe ſame more generall and particular attempts of treaſon and rebellion, plainely ſet downe in that epiſtle by expreſſe examples,vvhich made me to call you papiſts by your righte names,enemies to God and to her royall maieſtie. As for your aggrauation and pelting chaſe with that reuerend father and his officers,*For letting paſſe the booke to the printe,for that this accuſation vvas not onely vttered in ſpeach,but alſo let paſſe in print to the vievv of the vvorld, and vvas dedicated to a noble man of her maieſties priuie Counſaile*(VVhoſe honor like a Kaitife,you labour to blemiſh, whilſte you inſinuate

See the examples mentioned in the Epiſtle.

ſinuate, that I ſtirre him vppe to cruelty againſt you) *and by ſuch a brainſicke fellovv, vvhome Newgate poſſeſſed a long time for his fantaſticall opinions,* & yet I think, though he knew your neſt and abiding alſo, with your companion Carters, or vvhether it bee *Parſons*, that hath put your name vpō him ſelfe; for nowe you are become ſuch honeſt men that you haue names at commandement, yet you ſcarcely know him by the face, and are not able for your life to name any of thoſe opinions: to vvhome, you farther attribute *ſuch pregnancy.* (vppon ſuch honeſt mens report as your ſelf) *of deuiſing any new religion vpon a weekes warning. &c.* Theſe circumſtances I would a little conſider, before I enter into my proofe.

Fol. 6. Preſa.

Concerning the vttering of this matter in ſpeech, being the trueth, and vttered by ſo many before, it ſhould not ſo much grieue you, and ſpecially for ſetting it out in print to the view of al mē, that it might come euen to your owne owliſh ſight, what proueth it elſe but that it was done with confidencie, & warrantiſe, not fearing the light. How woulde you haue cōplained, if it had bene vttered behind your backs in the darke, as ſuch owliſh Howlets as your ſelf are wont to do, who cannot abide the light? neither loue to come to triall, what good face ſoeuer you ſet vpon the matter? but your common guiſe is to eate & drinke men behind their backs, to ſlander the trueth and as much as lieth in you, to deface it, to rage againſt it, & to perſecute it. VVhē ſuch as can anſwer you, are driuen away by your tyranny, and you poſſeſſe the chaires alone: then you fighte with youre owne ſhadowes, either hauing them in your handes and alſo both ſword and fire at your commande mēt

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to mainteine your chalenges: then you are ſtrong ynough to enter into diſputations with them, or being abroade, by your truces and ſafe conducts, you can whope and prouoke them by your ſweete alluring baites, and fawning till you haue them faſte, whoſe bodies you haue burnt to athes, when they haue come to teſtify the cauſe of god, & to giue a reaſon of their doctrin in *a* your general Councils, thus trayterouſly you holde them in your limed ſprey, and as Mantuan pretily deſcribeth, you bring them to the ſpit. Iohn Hus, and Hierom of Prage ſhall witneſſe this to be true to al poſterities, to the perpetuall ſhame of al ſuch faithleſſe traitors and trucebreakers. This the Concil of Conſtance ſhall witneſſe wherin there were ſometimes *b* three Popes at once ſometimes two, one, and none: altogether by the eares, in whiche that goodly decree was ratified, that faith is not to be kept with heretikes; vvhere in ſteed of the holy Ghoſt, (whom they blaſphemouſly ſaide they looked for,) an vnluckye owle, (*Howlet*) that ſame monſter of birdes, portending ſome notable miſchief, one of your great Anceſters was preſident, that ſo troubled the Pope and all the company, that tvvo vvhole ſeſſions vvere fruſtrate and vvithout effect, ſauing that they murdered the poor Ovvl, vvith bats and cudgels. Seeing therefore it is in print, You may anſvvere it, make what exceptions you can, & take your beſt aduantages.

a Conci. Conſtantienſe. ſeſſ. 19. Marſil Pata. Philip Cominæus. Plat. volater. Concil. Roma.

b Pla. Othofri Benno. Buchingerus. Mirandenſis. Concil. Conſtantienſe. Seſſ. 19. Quod non obſtantibus ſaluis conductib. &c. Nicholas de Clamangis in quadam colat. de fut. Concil. Flaccius Illiricus.

And as for being done *to a noble man, a cheefe magiſtrate in our Land*, vvhat other thing can it argue, but that you are ſuch dangerous enemies, as they haue good cauſe vnder her maieſtie, chiefly to vvatche againſt, to haue a diligent eye to the maintenance of

the

the Goſpell, and to the preſeruation of her maieſties royall perſon the defender of the ſame, to vvhom (as faire ſhevves as you make) a you vviſh no good.

a Let Stories vvordes, one of Saunders chiefe matters be remembred ſpoken in the parliament houſe, anno primo of her maieſties reigne. 2. Reg. 9. 11. Ioh. 10. 20. Act. 26. 24.

Concerning that you attribute to my perſon calling me a brainſick fellow, and in your Popiſh heate and burning charitie, twite me vvith mine impriſonment in Newgate, I vvill onely ſaye this vnto it, the vvordes of a braynſick man ſhould not ſo greatly haue rent your catholique heart. But if you call me brainſick and mad, as the vvicked haue called the Prophets, and the Iewes haue called Chriſt and his Apoſtles, becauſe by the grace of God, I haue and do ſtande for the trueth agaynſt your Popiſh and Antichriſtian corruptions, I haue to reioyce in it, and I conſider you do but your kinde, you coulde doe litle, if you coulde not rayle, and thanks be to God, though you grenne, you cannot byte. As for my beeing in Newgate, the cauſe vvas not ſuch, as ſhould faſten vpon me any ſuche vyle reproche as you obiect. And how b ſtandeth this rehearſall of my impriſonment vvith your complaint made before, vvhere you ſay, *that no punishment in a manner is awarded those that offende agaynſt the booke* As for my pregnancie vpon report of *framing newe religions*: the veryeſt Owle in the vvould vvould not ſo publikely in print haue charged a man vvith ſuch a haynous crime vpon the report of others. In deede this is common vvith the Papiſts, whoſe religion being not grounded vpon the Scriptures, they varie it as euery mans brayne and fancie leadeth him. Beſides that, fame is an euill lyer, eſpecially vvhen ſuch are blowers of it, as can breath out nothing but ſlaunders, and reproches agaynſt the trueth, and the true

b Howlet. fol. 3. Preſ.

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profeſſors of it, yea it deſerueth no more credite, then if Howlet ſhould ſvveare and affirme, that the Papiſtes are no traytours. But hereby may playnly appeare vvhat light credite, raſhnes, vncharitablenes and impudency there is in Papiſts, that receiue, credite, blaze, and vtter vvithout all ſhame, vvhatſoeuer commeth into their brainſick heades, againſt the true profeſſors of Chriſtes Goſpell. A man vvould haue thought that he vvho prayſed modeſtie and humiltie, in the author of this pelting letter, vvould haue put it in better practiſe him ſelfe.

Popery a religion patched together of al hereſes and variable: a bird of diuers fethers.

VVhereas he calleth me Puritane, and to requite me, ſhevveth the doctrine of tvvo of my preachers (forſooth, as pleaſeth him to call them) vvho preached at an exerciſe of a faſt at Stamforde, and that agaynſt the B. vvill, &c. I vvill not ſay muche in it in this place, becauſe I haue proued that, a lovvde and ſhameleſſe lye in the end, vvhich as ſlanderous and vntrue as it is, is yet the principall and mayne groundworke of his vile forgery. This is certayne, that vvhereas it vvas at firſt ſomevvhat feared that it vvoulde not proue orderly inough: and by the intymation of ſome perhaps not beſt affected to ſuch holy exerciſes; yet vvas it aftervvards procured both by honorable and vvorſhipfull, and done by ſuch conſent and authoritie, and vvith ſo good decencie, that the vvhole Church vvas comforted by it. The Preachers vvere ſuch, and ſo vvell knovven to be godly, learned and vviſe, as vvould not vtter ſuch poſitions as this Momus, and his reporter haue ſpitefully patched together and blazed abroad The collecter therefore vvhom he nameth a Miniſter, muſt needs eyther be ſome ſuche nightbyrde

The faſte at Stāforde done orderly, vvith conſent & by authoritie, as ſhall appeare in the end of this booke.

as himſelfe,not able to abide the light, or els ſome carterly miſreporter, vvho giuing them ſome little endes, thoſe Spiders haue vvouen according to their ovvne humour,to bring the trueth of God into hatred (if they could) vvith her royall Maieſtie. But thanks be to God, her Maieſtie is vviſe, not to be caried avvay vvith ſuche malicious parties. Her highnes truſteth not;but with good trial:& wher ſhe truſteth,ſhe vvill not bee caried away by thenuious. In hearing reports ſhe reſerueth an eare alvvaies for the abſent, ſhe is experienced to knowe hovve euill, things are made at the ſecond hande, and ſpecially vvhen they are vttered of malice,by ſuch as are not indifferent but partial,not ſyncere,but ſpiteful. And thus much for the circumſtances. Now to the proof of my matter that pyncheth you ſo ſore, to vvit,firſt that you are enimies to God, and then I ſay not enimies onely,but traytours to her Royal Maieſtie.

That you are enimies to God,the vvhole truth of God,agaynſt vvhich,you Papiſtes do miſchieuouſly ſet your ſelues,doth manifeſtly proue.For vvhoſoeuer is an enimie to his vvord,ſetteth him ſelf agaynſt his glory,wreſtleth againſt his wil & ordinance,corrupteth his religion,robbeth him of his greateſt honor,& murthereth his people, he muſt needs be his enimie. That al the Papiſts are ſuch,holding of Anti chriſt,it ſhal appeare more playnly hereafter. In the meane vvhile,to proue the Pope Antichriſte, as the capitaine & head of al this band of enimies,althogh it be needles, conſidering hovv it is a beaten argument in euery booke, yet to ſatisfie the Reader, I vvill in a fevve lynes ſpeake of it. He is the ſpeciall Antichriſt that directly ſetteth him ſelfe againſt Chriſt,

The pope Antichriſt and head of all Papiſtes.

Chriſt, both in doctrine and maners. And beſides, that Daniel and Iohn in the reuelation hath liuely paynted him out, Paule ioyneth vvith them, declaring by the effectes, that it muſte needes bee he, with vvhome the Church vvas threatned ſo long agoe. I am not ignorant that euery heretique, vvho ſetteth him ſelfe againſt the trueth of Chriſt is after a ſort an Antichriſt, but the Pope is this great Antichriſt, that muſt haue his ſeate in the Churche of God, muſt vſurpe his place, and muſt not bee in the ſtie of the heathen, to bee ſoughte for among the Turkes, Iewes or paganes of the worlde: but muſt ſpring and ariſe amongſt his owne, And this is not any one man of the tribe of Dan, as the Papiſtes would haue vs to dreame, but a company and eſtate of men, and therefore it is further called an Apoſtaſie that is to ſay, a falling awaye from the faith, And thoughe hee bee called the man of ſinne, and the Sonne of perdition, yet this is not ment of any ſingular perſon, but of the effect or qualitie, that ſhall be in the vvhole ſtate and company of that Apoſtaſie, in the continuall ſucceſſion thereof, which is not onely borne in ſinne, as all other men are, but euen borne and made, to vphold and mainteine ſinne. A man of Belial, vvho will liue at liberty from all lawes and ſubiection, vvho (as Iob ſaithe) hath drunk in vngodlines as the fiſh hath don water who hath ſold himſelf to ſinne, & is the eldeſt Sonne of the Deuil, that as Chriſt the onely ſonne of God, (who vvas freely giuen for the ſaluation of all that beleeue in him) is the head of them to gouern them, to giue them lavves, and to enrich them vvith the righteouſneſſe of faith reuealed by the Goſpell: So

Dan. 7.11. Apo. 17.1.18. 2. Theſſ. cap. 2. 3.4.5.6.7. &c. 2. Theſſ. 2.4.

Apo. 9.12.

2. Kin. 21.

Iob. 15.

Epheſ. 4.

Rom. 1.

he might be the head of al the faithlesse, giuing them lawes directly contrary to Christ, leading them all to spirituall whoredomes, corruptions and all abhominations, to their vtter destruction, as that apostaticall sea hath done.

a Saunders de visibili monarchia Ecclesiæ lib. 8. cap. 3 &c.

And though a Sanders labor his hart out, to proue Antichriste to be some singuler man, and no succession of men, and reckoneth vp (as he saith) many errors that wee holde, strenthening this fly light, as a Hawk, (because of the olde freendship between the Owle and the Hauk:) yet the apostle Paul shal conuince him, who caleth it (as I haue said) an Apostasie A mistery, that albeit it began to worke euen in his time, yet must be no otherwise vtterly destroied, thē by the comming of Iesus Christe: whose greatnesse must be built vpon the ruins of the Romane empire and b must giue life to that wounded beast in the reedifiyng thereof: which thing besides that, all the c ancient writers do plainely confirme, the practise proueth. For the Romaine empire fell by little and litle, and this was builded vp and erected. For at the firste it was not so euident, it crept more closely like the yuie bushe, til it had choked the one, and gained the top of the other, which euer since it hath holde and mainteined. And though at the first Rome, was called the cheefe but of courtesie, because it was the seate of the Empire, yet afterwards by Antichriste, it obteined, to bee cheefe by tyrannye, and this by priuiledge therof would also be vniuersall Byshop in despight of Christ and all his powerty, For look how God sent his Sonne into the worlde, for the saluation of his, humbling himselfe euen to the deathe of the crosse, so is he sent into the worlde, for the destruction.

Plinie lib. 10. Nat. historiæ cap. 17. Auxiliatur Accipiter colegio quodam naturæ, bellūque partitur

Apo. 13. 15. 16.

c Aug. lib. 20. de ciuitate dei cap. 19. Chrys. in epist. ad Thes. ca. 2.

Apoc. 17. 18.

Ioh. 14. 1. Tim. 1. Philip. 2.

ſtruction & condemnation of mankind, aduancing himſelf aboue all that is called God. Theſe are ſuch (as the Apoſtle ſaith) that with all other heretiques turneth the grace of God into wãtõnes, & denieth the Lord Ieſus the only ruler, clouds without water, *Iude.* carried hither and thither by the winde, withered trees, vnfruitfull, twiſe dead and plucked vp by the rootes: vvho hath an yron forheade, and a brazen brovve, a crooked and a poiſoned tong. To vvhom the definition of ſinne, Ioh. 3. agreeth in euery point both in falſe doctrin and corrupt manners; both being moſt cõtrary to the doctrin of Chriſt and his Apoſtles. For vvheras al our actions that muſt ſtand acceptable before God, muſt flovv frõ a true & a liuely faith, vvithout vvhich it is impoſſible to pleaſe God: theſe mẽ hath ouerthrovvn the vvhol doctrin thereof, reſiſting that righteouſneſſe, that is made manifeſt by the Goſpell, and thruſting in a patched and vveake righteouſneſſe, ſtilted not vpon the lavv but vpon their ovvne deuiſed vvorkes. And therefore they vvant that ſame principal effect of fayth, vvhich is true loue, and haue in the place of it moſt ſauadge and beaſtely cruelty. [a]VVhoſe cheeſe heade, killeth, hangeth, burneth, drovvneth, pineth and pincheth Chriſtians vvith all kinde of vnvvonted tormentes, more cruelly then euer did Phalaris or Nero, and that vvithout all couler of Iuſtice: vvhich is a plaine argument that Satan the greate Belſire of this Romane Antichriſt, vvhoſe liuely image he beareth (for a gooſe can lay no Ovvles egs) hath inſtructed him and furniſhed him to this office. And therefore ſundry of the Popes, in this ſeat haue had familiar conference vvith the Diuel their ovvne damme, and by *Rom.* 10. *Rom.* 1.

a Reade the Spanish inquiſition, and the ſtories of Fraunce, England, Scotlãd, and other countries.

his meanes they haue had their entrance, exerciſing them ſelues in magicall and deuilliſh arts. For Martine the ſecond in the yeare of Chriſt. 882. atteined to his Popedome by Nigromancy, And Sergius, (that firſt deuiſed candles to be born vpon Candlemas day(as they call it;)and Agnus Dei to bee ſung twiſe at maſſe,after he had begotten Iohn the 12. of that name,of an harlot called Marozia, daughter alſo to an Harlot Theodora,kepte by Iohn the 11.) he vvas ſo great vvith the Diuell, that by his power he vvrought great miracles,& at length by the help of this honeſt vvomans husband,named Guido, her Sonne Iohn vvas made Pope,and the other pitifully ſmothered with a Cuſhin at Saint Iohns in the Pallace at Lateran. VVhat ſhould I ſpeake of Octauian,called by the name of Iohn. 13. vvho vvas the Sonne of Albericus,the ſon of the foreſaid vvhore Marozia,vvho kept ſuche reuell,that vnleſſe the diuell himſelfe had beene in his place, hee coulde not haue lightly gone beyond him;vvho vvas a commõ dicer,a carder, a theefe, a vvhooremaſter, whome their ovvne authors call a monſter of men, accurſed man,that put out the eyes of ſome of his Cardinals, cut out their tongues,cut off their fingers, handes & noſes, lay vvith tvvo ſiſters one after another, vvho in playing at dice deſired the diuel to helpe him, deflovvred Stephana his fathers concubine,a vvidovv called Rainer,and another named Anne, vvho vvarred,burned,brake vp dores and vvindovvs, dranke drunke and pledged the diuell. This vvas he that did homage vnto Otto,and crovvned him,but after vvard playd the Traitor vvith him,taking part vvith Albertus Berengarius his aduerſary. This vvas hee that

Volateran. Polychronic. Mare hiſtor.

Luitprand. lib.2.cap. 12. 13. Anno.928.

Plat. Sabellic. Luitprand.

Volater. Plat. Ioannes Marius. Naucleru. Chronic. Sigisb. Robert Barnes. Volater lib. 12. Platina. Luitp. lib 6. Capg. in catalogo Anglic. Præmonſtratenſis.

that vvas in ſuch a league vvith Negromancers, that Dunſton that Familiar of the Diuels in Englande, vvho could hold the diuel by the noſe vvith pinſons, vvas dear vnto him, vvhom he made an Archbiſhop at length, and yet the diuel in the end gaue him his reuvard, for being taken in bed vvith another mans vvife he vvas by her husbande thruſt to the hearte vvith a dagger. Of Silueſter the ſecond vvho vvas a ſtudient of Negromancie, and fetched avvay by the Diuell, I neede not to ſpeake, the ſtory is more manifeſt, then that it can be denied. Benedict the 8. alſo appeared after his death on a blacke horſe, (vvhether it vver the diuel or no that carried him let Howlet and his companions iudge) to a Byſhop an acquaintance of his, to vvhom he ſayd, he vvas that vnhappy Benedict, being in great torment, & ſhewed thē of an hidden treaſure, vvhich til it was found he could neuer be quiet (though he had bene Pope) either in hell or in purgatory. Alſo Benedict the ninth gaue himſelfe vvholy to this ſtudy, and vvherſoeuer hee became, alvvayes hee carried a booke of Negromancie aboute vvith him, hee obteined his Popeſhip by this magicall art, he ſacrificed to diuels, and made vvomen to follow him into deſert places by the help of the diuel, vvho vvayted vpon him in the likeneſſe of a ſparrovv, Ther vvas nothing done in the world (as they ſaid though they lied) that was hidden from him: and after he had ſolde his Popedome, as he vvas coniuring in the vvoods, the diuel vvhom he had ſerued, ſtrangled him for his good ſeruice: he vvas ſeene after his death in the ſhape of a beare, ſauing that his head and taile vvere the heade and taile of an aſſe, becauſe (as himſelfe yeelded the

Platina ſeteth out the whole ſtory fully.

Supplementum chronic. mare hiſtor. Faſciculus tempor. Ioh Marius. Rob. Barnes.

c Benno the Cardinall Sigebert volat. Carranza.

reaſon) he liued vvithout reaſon, vvithout lavve, vvithout God. [a] VVhat ſhould I ſpeake of Gregory the 7. that bought his Popedome (for at this time Benedict, Silueſter and Gregory vvere Popes all at once; and I vvonder vvhich vvas the head of the church) of Iohn the 21. of Alexander the 6. of Paul the third, and of all the reſt of them, it vvould make a vvhole booke of a greate volumne, to ſet outall their villanies and vvickednes, vvhereby they beare the liuely reſemblance of their father, vvhome they ſerue in that curſſed See of deſolation. For they were and ſo are their ſucceſſors as proud as the diuel, liars like himſelfe, filthy as he is filthy, cruel and tirannicall, enemies to the glorious trueth of God, and to all righteouſneſſe.

a This vvas he vvho before vvas called Hildebrand, his life is writ ten by Benno the Cardinall. Marianus Scotus. See the hyſtories of theſe Saintes lyues, that can not erre.

And though this Antichriſt come like an Angell of light, that he may the rather deceiue, and his broode in ſheepes clothing, to thende they maye deuoure, that their deceite and illuſion may be the ſtronger, putting on moſt beautifull titles and gliſtering vizards, calling themſelues [b] moſt holy, moſt godly, the Lords annoynted, yet are they the fylthieſt of all others, vomiting out blaſphemies agaynſt the moſt higheſt. Let their ſtories be read, publiſhed to the vvorld by their owne vvriters, that teſtifie their curſed abhominations. That this ſeate might ſit Antichriſt, (as the Scripture calleth it) an vvhore ſitting vpon a beaſte vvith ſeuen heades and ten hornes, moſt liuely deſcribing the ſee and place of Antichriſt, vvhich vſually all interpreters both olde and new expound of [c] Rome hauing ſeuen hilles, howſoeuer that corrupter of the Rabbies commentaries, Vittorius Aelianus the Italian hath vvith

b De maioritate & obedientia. Vnam ſanctam in gloſſa. diſtinc. 19. Sic omnes in gloſſa. Apoc. 17. 18. Apoc. 16. 16

c Vrbs, ſeptícolis. Virgil. lib. 2. Georgic. Hanc olim veteres. &c. Et li. 6. Aenei. En huius nate auſpicijs illa inclyta Roma. Roma metropolis Italiæ.

vvith a kinde of vvhiting, blotted ſuch places quite out, in the laſt great Venice Byble: as that expoſition of Aben Ezra vpon the eleuenth of Daniel, verſes 36. 37. 38. vvhere Daniel mentioning the falſe God, he expoundeth it of the iniquitie of Rome, and ſo in diuers other places: I ſay not vvhether it be ſo fitly expounded yea or no, but of the trecherie of this falſifier, that vvill haue nothing to ſound againſt Rome, and yet it is certayne, that this ſtate and citie, is that beaſt, vvoman & vvhore, vvho comes in, vvith crueltie and ignorance, with deceaueable and entiſing vvordes, vvith pleaſaunt ſleightes and alluring colours, drawing the vvorlde to her ſpirituall vvhoredomes and idolatries. *b* In vvhich ſeate that vvhore Pope Ioan, as a playne teſtification thereof, vvho layde her burden in the open ſtreete betvveene the Theater Colloſſæ and S. Clements Church; vvhich ſtreete their Popes ſhunne euer ſince: although Harding and that traytour Saunders deny it neuer ſo impudently againſt an vvhole cloude of their ovvne Hiſtoriographers, and a monument of their ovvne in Rome, that beareth vvitneſſe of it, beſides the antiquitie of their tenne pees, and yet I ſaye nothing of their Porphyrie ſtone. This is therefore that vvhore ſitting vpon this beaſt, compaſſed vvith thoſe hilles, that by her whoriſh prouocations muſt allure thoſe blinde princes of the vvorld, vvho ſet them ſelues agaynſt Chriſt to drinke of the cup of her abhominations, vvho muſte be bevvitched and rauiſhed vvith her braueries, delights, and pompous ſhewes. This is that ſonne of perdition, becauſe he is a loſt childe, and of ſuche a curſed ſtate as can not be ſaued.

Apoc. 17. 18. a Reade Lact. lib. 7. ca. 17. Chryſo. hom. 40. in Mat. Bernard ad Eugenium.

b Polycr. Caxton, Marianus Scotus, Martinus Polonus Sabellicus Ennead. 9. lib. 1. pag. 469 Fatcicul. tẽp. Mare hiſtoriarum, Plat. and a number beſides.

Penes portam, Petri. Pauli, peperit Papa, pater patriæ, paruulum puerum.

Apoc 17. 18. &c. 18. 9. *Iohn.* 17.

ued. For vvhome vve muſt not pray, but ought to crye out agaynſt him, tyll our Sauiour deſtroye him by the breath of his mouth. Such a loſt Iudas as neuer returneth, that betrayeth Chriſt vvith a kiſſe, entreth by craft, not as an enimy, but as a friend, by counterfeit keyes, or els ſecretly like a thiefe. He is ſayde to be perdition it ſelfe, from the nature of the diuell vvho begate him, not onely becauſe he is already damned, but becauſe he ſhall dravve all his members, of vvhom he is head, to the ſame damnation. Hovve ſhould it els euer haue beene ſayde, that, albeit he dravve an infinite number of ſoules into hell vvith him, yet muſt not he be reproued of any. His place is not among Paynims and Ethniques, but he ſhall ſitte in the Church of God: and albeit this myſterie of iniquitie began to vvorke long before, faſt after the Apoſtles times, yet the time of his manifeſtation vvas, when Boniface the 3. obteined by the meanes of Phocas, (vvho had murthered his Maſter Mauritius,) the ſeat & name of vniuerſal Biſhop, which Gregory his predeceſſour had pronounced to belong onely to the forerunner of Antichriſte, the father of the ſonne of pride; & to bee the name of a very Lucifer, refuſing it him ſelfe; vvhich yet this Boniface ſought, kept and continued, and ſo did al his ſucceſſours, to thende they might make vp that vvhole beaſt, that is to be throvven into that bottomles lake. And as before this myſterie of iniquitie vvrought by litle and litle in the corruption of true doctrine, in ſome poyntes, ſo novv from time to time the contrarietie directly both agaynſt the doctrine of Chriſt and his manners ſhevved it ſelfe, that the

Actiuè & paſſiuè dicitur filius perditionis.
Pope Nicholas diſt. 19. cap, 51. Romano. in gloſſa. diſt. 40 Si Papa.
2. Theſ. 2. 4. 7.

Anno. 603. Confirmed by a Synod vnder Boniſ. 607. by 62. Byshops. 30. Prieſts & 3 deacons. Synod. Affricana vnder Conſtance Heraclius Nephevv.
b Gregor. lib. 40. & 32. 36. lib. 40. epi. 38. li. 7. diſt. ep. 30.

name

name might beſt ſitte him and agree vnto him. And therfore he is rightly called Antichriſt becauſe he ſhall particularly oppoſe him ſelfe agaynſt Chriſt our onely mediator and Sauiour. And as *Anti* in compoſition ſignifieth, For and agaynſte, as *antivaſileus*, is he vvhich is in the kings ſteede, or agaynſt the king, ſo both vvayes this is verified of the Pope, vvho ſayth he is Chriſtes vicar, and yet ſetteth him ſelfe agaynſt Chriſt both in doctrine and maners. And though he do not this in playne vvords, becauſe he hath tvvo hornes like a lambe, and yet a dragons mouth: yet it is playne, that he doeth but counterfeit, accounting the goſpell a fable, and vſing only the name and letter of it, for his gayne and aduauntage. Chriſte came to fulfill the lavves vvhich vvere ordeined of his father, the Pope violateth them, diſpenſeth agaynſte them, and altereth them at his pleaſure. Chriſte ſubmitted him ſelfe to the vvill of his father, humbled him ſelfe to the death of the croſſe, declared his kingdome not to be of this vvorlde, fled vvhen they vvould haue made him king, refuſed the decyding of ciuill cauſes, rendred obedience to ciuill magiſtrates: The Pope challengeth to be Chriſtes high and generall vicar, aduaunceth himſelfe aboue all ſoueraintie and povver, raeth agaynſte the very Angels, iuſtleth the vvord of God out of his Churches, & keepeth it lockt in a ſtraunge language frō the vnderſtanding of the commō people, denieth all obedience, chalengeth both the ſwordes and medieth in all cauſes. All that holde of him muſt honour him; for Peters ſucceſſor (though he be a Iudas and a theefe, yet he muſt be the head of Chriſtes

Auguſt trac. in 1. *Ioh.* 3. *Apoc.* 16. 13. &c. 17. 3. 4.

Apoc. 17. 11. *Apoc.* 13. 13. Leo the tenth to Bembus. Buſgradus. *Eph.* 4. 10. Hoſſi. Agrip. art 2. Pope Nic cauſ. 15. q. 6. c. authoritatem Pope Mar. diſt 34. cap lector. *Luk.* 22. 42. *Phil.* 2. 8. *Ioh.* 18. 36. *Ioh.* 6. 15. *Luk.* 12. 13. *Mat.* 17. 27.

Pelag. diſt 21. cap. 1. Quamuis. Pope Nich. diſt. 21. cap. inferior. Bulla Clemen tis. Diſt. 81. 3. 46. invit.

Chriſtes Church, to vndergoe the gouernment of it, vvhich onely agreeth to Chriſt. Maruell it is hovve contrary they be to them ſelues in ſo ſubſtantiall poyntes of their religion. For at other times they affirme, that the ſpirite can neuer depart from him, and then hovve can he be a thiefe and a Iudas, and cary ſoules to hell? VVhat ſoeuer Chriſt requireth, it maketh no matter, he admitteth nothing, neyther muſt they, that is agaynſt his prerogatiue, againſt his idolatrous Maſſe, traditions ceremonies and cuſtomes. Chriſte vvill haue hys children to bevvare of Idols: b The Pope vvill haue them placed and vvorſhipped in euery Churche. b Chriſt ſayth, you erre not knovving the ſcriptures: The Pope and his adherents for him ſaye, The Scriptures breede errours, and that c ignoraunce is the mother of deuotion, the people are ſvvyne and dogges, and holy things, are not to be giuen vnto them, they are dumbe Iudges, dead ynke, a blacke Goſpell, ynken diuinitie, and therefore the Church is the liuely breſt of Chriſt. The Church of Rome may giue authoritie to vvritings, vvhich neyther haue it of them ſelues, nor of their Authors. The fables of Eſope, and the comedies of Terence, may (if the Church vvill) be made Canonicall Scriptures VVhatſoeuer the Pope techeth is the expreſſe vvorde of God, and vvhoſoeuer leaneth not to the doctrine of the Churche and of the Biſhop of Rome, as to the infallible rule of God, of vvhich the Scripture taketh force and authoritie, he is an Heretique, d yea the authoritie of the Church is aboue the authoritie of the Goſpell. The change of the Churches iudgement chaungeth Gods iudgement,

a Gloſſa extrauag. de ſede vagant. ad Apoſtolat. Decret. de tranſlat. Epiſcopi. cap. Quanto. 1. Io. 5. ver. vlt.

b See Carolus Magnus. Catharinus in libello de imaginibus. Nauclantus in ca. 1. ad Rom. Saund. de typ. hon. & adora. imaginum. Mat. 22. 29.

c Conci. Trid. ſeſ. 4. de canonicis Scrip Cuſanus li. 6. excitat vbi eccleſia. Harding in his anſwer to the chalenge. Hoſius de expreſſo dei verbo. Pighius in locis communi. Hierrarch. lib. 1 cap 2. Eckius. Hoſius lib. 4. de tradit. & expreſſo Dei verbo.

ment, and Gods commaundement alſo. VVho can vvithout horror and trembling in all his ioyntes, rehearſ theſe blaſphemies, vvhich this man of ſinne in him ſelfe & in his members, belcheth out againſt the Maieſtie of the moſt higheſt: I meane Andradius Florebellus, Hoſius, Ekius, Pighius, Prierias, Iohannes Maria, Oſorius, Melchior Canus, Harding, Saunders, and ſuche other bottomles locuſtes.

Andra. Orthodox. lib. 2. Prierias aduers. Lu. Cuſanus epiſt contra Bchemos.

a In deede our new Ieſuites, M. Cenſurer and ſuch like, vvho hath vndertaken Campions defence, and the reſt of this newe broode, they ſeeme to diſlyke this olde rotten ſtuffe. For they profeſſe knowledge, they take a courſe of catechiſing, and laying foorth the principles of Popiſh religion, aucuching the neceſſitie of beeing learned and taught, ſo that b Hoſius Collyers ſayth, to beleeue as the Church beleeueth is ſcarce ſufficient vvith them. And yet all this helpeth not their cauſe, for that they refuſe to be directed by the rule of fayth, vvhich is the onely vvorde of God.

a Vaux. Caniſius catechiſme printed at Antvverp by Plantine.

b Carbonaria fides, fides eccleſiæ romanæ 1. *Tim.* 2. 5. To the virgin. Salua omnes qui te glorificant.

The doctrine of Chriſt acknowledgeth but one mediator, c the Pope and Papiſtes an infinite number, Chriſte teacheth that his doctrine is profitable full, and abſolute, to make the man of God perfect: The Pope and his ſhauelings ſaye it is not ſo, and d therefore vve muſt receiue vnwritten verities, traditions, and vvhatſoeuer their ydle braynes vvyll thruſt out vnto vs. The Scripture ſayth, It is a more bleſſed thing to giue then to take. The Pope ſendeth out his infinite ſwarmes of begging Friers, the very Locuſts that came out of the bottomles pit, that deuoure vp all that groweth vpon thearth, vvho take all and giue nothing. The number of vvhich

Thomas Beckets bloud is made a ladder to heauen. 2. *Tim.* 2. 10.

c Siquid Roma dabit, nugas dabit, accipit aurum, verba dat, heu Romæ, nunc ſola pecunia regnat. *Act.* 20. 35.

vvhich Sectaries following ſundry Sect maſters and patrons, vvas long ago amounted to 94. ſundrye orders, beyonde all vvhich the Ieſuites nowe go, vvho ſeeme to profeſſe more learning, holynes, and righteouſnes, confirming their falſe doctrine vvith vvonderfull illuſions, vvhich they call myracles, vvho yet are as emptie of trueth, godlines and vertue, as any of their predeceſſours. S. Frauncis that in all things was preferred before Chriſt, vvith vvhom Auguſtine, S. Clare, and S. Bridget by their diſciples vvere matched, are now put cleane out of countenaunce, and their memories in a manner quite blotted out, by theſe newe repayrers of that ruinous Church. Chriſte taught that Mariage was lawfull, he confirmed it both by doctrin & myracle vvith his owne preſence, the Pope and his greaſie ones condemn it as vnholy, and rather admitting vvhoordome to their Clarkes, & ſuche as haue receiued their mark, then this ſanctified remedie, they giue thē a vvatchword to vvalke vvarily. *Quamuis non caſtè, tamen cautè.* And though they vvill needes haue it a Sacrament, yet it defyleth their Cleargie as a prophane thing, and is for them vtterly vnlawfull. And as the Pope in theſe, and in an infinite number of other poyntes, the greateſt and vvaightyeſt of Chriſtian religion, ſetteth himſelfe flatly againſt Chriſt, ſo do all they vvho hold of him, vvhom for that cauſe vve iuſtly call Papiſtes.

Suche hold this Antichriſt the Pope to be their onely Gods vicar in earth, they depend vpon him as head of the Churche, in vvhom they acknowledge the only direction and ordering of all Church matters to conſiſt throughout the vvorlde in all king-

I abert. in pre. The book of conformities in the beginning S. Clare. Bridget S. Kat. & our S. Kath. of Seene vvith al their goodly reuelations are forgotten.

Ioh. 2. 3. 5. 1 *Tim.* 4. 1 *Cor.* 7. *Ho.* 13 Siricius extra de priuationibu diſt. 82. Plurimos. Copu. dial. 1. Pope Mart. di. 34. cap lector. Conſtit. otho. licet ad profugand. in gloſſa. Innocen. diſt. 82. propoſuitti. The name Papiſtes, B. Fiſher, S. Tho More, Hard. Saund. Dorn. and all the ranke of traitors proue this.

kingdomes and countries, and therefore contrarie to the vvorde of God, and the vvholſome lawes prouided in that behalfe, they ſhut out all Princes and ciuill magiſtrates from hauing any thing to do in thoſe caſes, they barre them from the gouernement of their owne kingdomes, and from the moſt principall charge that God hath layde vpon them. VVherefore I can not but maruell at Howlets ſlyp mentioned before, vvhere he acknovvledgeth the Prince to bee *Gods ſubſtitute* But ſlip I think it vvas not. For he ſpake the trueth, with his tongue, and lied in his heart; howſoeuer he ſingeth or rather whopeth in the eares of our gratious Nightingale, of obedience, and of readines in the Papiſtes, to lay downe their liues in her highnes ſeruice, yet this vnhappy owle meaneth nothing leſſe. For it is to bee thought, vvhatſoeuer they write, that they ioine with Euerard Hauns, executed this other day, for his wicked treaſons. The Lord giue her highneſſe more faithfull ſubiectes to reioice in, or elſe it were like to be vvrong vvith her, and vvith vs all, as it ſhoulde quickly appeare, I am affrayd, if their povver vvere to their hearts, but God hueth: and bleſſed bee his name for that holy perſuaſion he hath giuen vs in his protection. And though hee glaueringly calleth her the Subſtitute of God, yet the gentleman whom he extolleth for ſuch rare modeſtie in the 42 leaſe of his diſcourſe, calleth this Antichriſte the Pope, Chriſts ſubſtitute without al warrant & ground from him or his vvorde.

Chriſtus in cœlo præſidet. papa in terris reſidet. *Deu.*17.17.18. 19. 20. 3.*Reg.*5.2. 2.*Par.* 1. Hovvlet pref.

Euerard Hans, alias Ducket. executed the laſt of Iulie. 1581. A very ignorant and wilful traitor. proueth this.

Theſe are ſuch deadly enemies to God, that maliciouſly they vvithſtand that doctrine of faith and ſaluation

e Iacob Hoeſtrat trac. de. Chriſtian. lib. tate.

uation, vvhich the eternall ſonne of God taught here vpon thearth, inſeperably cleauing to that vile Idoll of the Maſſe moſt derogatory to his dignitie. For vvhereas hee is our onely high and euerlaſting Biſhop ordeyned of God, vvho hath not ſpared to powre out his life and bloud for our ſanctification, *by offering vp one perfect ſacrifice once for all.* Theſe enimies make it vnſufficient, vvithout effect and imperfect, and pleade another righteouſnes to ſatisfie the vvrath of God. They peſter the earth vvith many Sacrificers and Prieſtes, matching them vvith our Sauiour Chriſt? They make them Peeres and companions vvith him, to offer vp ſacrifices acceptable vnto him, as vvell for the ſinnes of the liuing as the dead, making the Apoſtles and Euangeliſtes lyers, and yet they confeſſe vvith Dauid, that Jeſus Chriſt is an euerlaſting Prieſt, according to thorder of Melchiſedech. VVherein they vvholly diſaduauntage themſelues, ſeeing they muſte be Prieſtes eyther according to thorder of Aaron and Leui, or according to thorder of Melchiſedech. The order of Aaron and Leui had an end vvith the ceremoniall lawe and the ſacrifices thereof. And Chriſt vvas onely that hye Prieſt vvho vvas euerlaſting, offered vp a perfect ſacrifice, ſtoode not at the aulter, but hauing offered vp his owne bodye, beeing both the Prieſt and ſacrifice, offring not for his owne ſinnes, but for ours, hath entred into heauen, and is ſet downe at the right hande of the father for euer, hauing finiſhed a perfect vvorke of this Prieſthood for our full ſatisfaction and attonement. This vvhole crowde therefore, The Pope, Cardinals, Friars, Prieſtes, Ieſuites, Maſſeſayers, and Maſſe-

1. Tim. 2. Heb. 7. 10. Rom. 6.

Pſa. 110. 4. Heb. 15. 10. & 7. 21.

Heb. 10. 10. 11. 12. 13. 14. &c.

Maſſemongers, and all that delight in them, & conſent vnto them: they are horrible enemies of God, falſe Prophetes, vvicked deceiuers, Apoſtataes, VVolues, falſe paſtors, Idolaters, lyers, and execrable blaſphemers, murtherers of ſoules, renouncers of Ieſus Chriſt, and his death and paſſion, falſe vvitneſſes, traytours, theeues, deſtroyers, and robbers of Gods honour, and moſt deteſtable. For by this ſacrifice of Ieſus Chriſt, al outwarde and viſible ſacrifices are aboliſhed and made of no effect, excepte the ſacrifice of prayſe and thankeſgiuing, vvhich is perpetuall amongeſt all Chriſtians. In deede vve muſt haue a hye prieſt vvho muſt be holy, innocent, and vvithout ſpot, vvho needed not to offer vp dayly ſacrifices firſt for his owne ſinnes, and after for the ſinnes of the people, but he performed this in offering vp him ſelfe once for all. He ſayth *once for all*, becauſe neither it nor the lyke ſhould or could be reiterated. And therefore he is called the *Biſhop of good things to come, entring into the holy place, by his owne blood once for all, wherthrough was wrought euerlaſting redemption and remiſſion of ſinnes.* VVherefore vnleſſe vve vvill renounce Ieſus Chriſt, vve haue no neede of ſuche ſacrifices. *Beholde I come, to thende to doe thy will O God, by the which will we are ſanctified, through the offering vp of the body of Chriſt once for all.* The holy Ghoſt vvitneſſeth that in this newe couenaunt, ſealed and perfected in this one onely Sacrifice of Chriſte, that *he vvill no more remember oure iniquities:* and vvhere there is remiſſion of them, there remayneth no more oblation for ſinne. The ſacrifices of the olde law by reaſon of their imperfection muſt be continued & dayly renued, but Chriſtes offering

Pſal. 51.

Heb. 4.4. & 26.

Heb. 10.12.14.

Heb. 9.11.

Heb. 10.7.12. 15.16.17.

fering vp himselfe finished a perfect work, and his sacrifice vvas perfect. As for their sacrifices, they are imperfect, and therefore they continue and renewe a sacrifice derogatorie to that of Christes, robbing God of his glory, and the people of their greatest comfort in this vvorld. They are suche enemies to God, that they ouerthrowe the trueth of all religion and drawe vs to execrable Idolatrie, teaching vs vnder bread and wine to vvorship vvhole Christ, whom they affirme in a carnal presence most grosly and contrary to al the scriptures to be there present, notvvithstanding his resurrection & ascension they say, that such a transubstantiation is made, as ther remaineth no substance of bread & wine, moste contrarry to the nature of a Sacramente, though the accidents remaine: and as they are enemies to him in these grosse & monstrous doctrins, so their masse hath another end then the supper hath. For in the supper the seruantes of Christe make publique profession of their fayth, they heare the word preached, they vvitnesse their faithful persuasion, and assurance of saluation, they keepe an actuall memory of the death and passion of Iesus Christ, calling to remembrance his vvonderfull and vnspeakable loue, who hath giuen his life & shed his bloud freely for them, and all eating, of one breade and drinking of one cup, they are admonished of that brotherly loue & great vnitie whereby they are knit together, & liue and die to Iesus Christ, as one body in one and the same spirite, vvhereas in the masse the knowledge of Christ is defaced, the preaching of the Gospel is reiected, and the time is altogether spent in mockings and movvings, turnings, and remouings from one place

D. Smith of the sacramen. Hard. & Saunders of the reall presence.

1. Cor. 11. 23. 26.

Durandi rationat. diuinorũ see Gabriel. Biel. the Ponifical.

place to another, vvith an infinite number of fruitleſſe ſuperſtitions and vvicked ceremonies, vvorſe then euer thoſe were that were inuented by Numa Pompilius, and drawne from the Paganes. I could vviſh in my heart that ſome young ſcholler would take the paines to tranſlate their Pontificall into Engliſh, that al our countrimen might ſee their more then hetheniſh and mad cuſtomes and abhominations, The making of their holivvater, without doubt, they learned of Ouid, as they did purgatory of Virgill, and other their myſteries from other prophane Pagans and writers. Ouid de faſtis

Suche enemies to God they are, that vvith the Gentiles they haue forſaken the liuing God, & choſen to themſelues other forren Gods, made of mettall, wood, & ſtone, potearth & bread, before whom they haue kneeled, to which they haue praied, which they haue adored and vvorſhipped, kiſſed, crept to, & embraced, making their vile prieſts creators of their Creator. For if he be greater that maketh and createth, then that which is made and created, it muſt followe that their dignitie muſte needes bee more then Gods, that that place of Scripture may iuſtlye fit them, which ſaith: That that *man of ſinne, ſhall exalt him ſelfe aboue all that is called God.* And if euery prieſt, be greater then God, vvhat is he that createth ſuch creatures, as can make God? In deede, if this vvere true, they are far aboue the virgin Mary, vvho bore him but once, and they make him often. Shee was his mother as he was man, but they make him as he is both God and man. which is horrible blaſphemy: And therefore their ovvne maſſebooke ſaieth, *that the prieſt is the creator of his creator, And he that made me with* *Rom.* 1. 19. 20. 21. &c.

2. *Theſſ.* 2. 7.

In the title de dignitate ſacerdotum in a maſſe booke printed at Paris.

Sacerdos eſt creator ſui creatoris. Qui creauit me ſine me, iam creatur mediante me.

out me is nowe made by the meanes of me.

Such wretched enimies to God they are, that their faith hangeth altogeather vpon Antichriſte their God, whome they make not onely a God of the hilles, but alſo of the vallies. They beleeue nothing but that which he alloweth, as for Chriſt his Euangeliſtes, Apoſtles, and teachers, they make no reckoning of them in reſpect of their Popes lawes and conſtitutions: he that can diſpence with them & againſt them, muſt needes be aboue them. And therfore their doctors teach that to cleaue to the ſcriptures is to bee an heretique. Suche enemies to God they are, as are marked vvith Caines marke, with his lying, cruelty and murther, both againſt the lawe of God and man, For they haue murthered Chriſtians, vvithout all compaſſion, they keepe no fayth nor promiſe, no nature or kindneſſe maketh them ſpare where hatred is entred againſt the truth, no age, ſex or condition, draweth any pittie, be they old or young, halte or blinde, with child or vvithout, brother or father, ſiſter or mother, vvife or kinſvvoman, husband or freend, at home or abroad, Sonne or ſeruant, but they ſhall be ſure to dye a cruel death for it. All ſtories are full of examples of their ſauage and outragious cruelty, not only againſt the profeſſors of the trueth, but euen one of them againſt another, example is yet freſhe in memory of Sherwoodes cruelitie, againſte Hobſon, one of his deareſt freendes: muche like the vvicked treaſon of Alphonſus againſt Iohn Diazius his own natural brother, beſides infinit examples in theſe murthers in France, in the inquiſition of Spaine full of hideous torments, vvhich ſhall vvitneſſe the trueth hereof

Ioh. Andreas Innocentius.
Ioh. de turre, cremata, de eccle. Summa.
Lanfr. contra VVickleſum.
Iepus.
Laurentius.
Ockan in dialogo par. 1. li. 5
Ioan. Dreido de Dogmatib. varijs. lib. 4.
See their caſus papales.
Hochſtratus.
Eckius in his Enchiridion.
Hoſius de expreſſo dei verbo.
See the ſtories of their gouernment, the booke of Martyrs, Spaniſhe Inquiſitio. &c.

July 18. 1581.

Ioan. Diazius Pantalio in his Chronic.
Sleydan.
Cryſp.

hereof to all poſterities. This howling owle notwith ſtanding (by his bolde flight prognoſticating ſome miſcheefe) ſcritcheth in her maieſties eares, of the hard handling of Catholiqus; howe they *are toſſed and tumbled, impriſoned and pined, huſbandes ſeperated from theire vvives, vvives from their husbands, their housekeeping broken vp, & by name, M. Dimock killed in priſon, & one myſtreſſe Tomſon a virgin ſent for religion to Bridevvell. Alacke vvhat ſhall I ſay In imbre garrula eſt noſtra.* This fooliſh owle complaineth of eaſe, ſlaundering her maieſtie, to whome he woulde ſeeme ſo dutifull: and her vvhole gouernment and ſtate, of barbarous cruelty: vvhen the treſpaſſe in deede is onely herein, that they are dealte with but too gently, conſidering their continuall attempts againſt her highneſſe eſtate, croune, and dignity. Concerning M. Dimock of vvhom he ſpeaketh he had the chooſing of his owne priſon (which was no choking dungeon, no Colehouſe or Lowlardes tower, (ſuch as they were wonte to ſtifle men vp in) but a friends houſe, to whome his wife (if he had any) friends, and other acquaintance repaired, vvhoſe death was by Gods hand and by no procuremente of thoſe Magiſtrates, that ſought his reformation as his ovvne freendes can vvitneſſe. As for the young vvomā whō he cōplaineth to be cōmitted to Bridevvel for her conſcience forſooth, if conſcience may be without knowlege, ſhe was cōmitted by her highnes high cōmiſſioners to a place, both for aire & expence, that was thought fitteſt for her perſon, & modeſtie, hauing behaued her ſelfe, ouer obſtinately and immodeſtly, vnbeſeeming a ſober maidē; howſoeuer worthy her religion; before them. And yet this perking parſons or Owle if he wil needs be ſo; out of his

Hovvlet. pag. 5.6.

Diuers that vvere of the priuate Church vvere committed to that place till they vvere reformed.

yuie bush might haue learned, that honester then she and all the packe of them will euer bee, haue binne committed to that place, both for religion & other causes, as some others haue bin for dishonesty & an ill life. There haue beene such committed thither, as he complained of before, that they escaped vvith litle or no punishment for breaking the booke. It is not the place but the cause, that putteth off or draweth on an infamy. But her Maiestie may see, and so may all the honorable, the malepertnes of this vgly owle, that is so curious in common wealth matters, that he prieth into her highnesse officers doinges, and hauing so slanderous a tongue, pretendeth notwithstanding such loyalty and dewty towardes her highnes. But if we had beene in their handling, wee should haue had litle leasure, and lesse oportunity to haue opened our griefs before any Soueraignty in authority. For besides that they were in trueth the practizers of tyranie and cruelty in al other doings, they would haue dried vp the best blood in our bodies, and sent vs to heauen in fierie chariots: after vnspeakeable torments, to haue put an end to our wretched liues. Their consciences forsooth may not be vrged, nor their catholiques may not be allowed to obey their prince in comming to the Church, to heare the vvord of God preached, the onely ordinary way to reforme them, and to bringe them to saluation, Tender regarde must be had of the sex & byrth of their offenders, (& yet this vvoman whom he vvill needs make a great gentlevvoman is but a francklins daughter) though they offende obstinatly both against God & their Soueraigne, whome they ought to obey in and for the Lord, and that

Conscientia non sine scientia.

vvhen

vvhen they offend againſt the vvorde of God, the peace of the Church, and the good lavves of this Realme. Not ſo much as a little impriſonment (in ſteade of death, being founde obſtinate & vncorrigible, and lightly ioyned vvith treaſon againſt the ſtate) but it muſt be exclaimed againſt, as if they had endured the greateſt vvronges in the vvorlde: when it is plaine, and yet freſhe in memorie, vvhat hauock they made of the liues of noble and vnnoble, of blinde & lame, of boies and girles, euen before their counterfeit ſentence of condemnation vvere paſt, and yet it was for true religion in deede, and but for ſtanding againſt their blaſphemies and curſſed idolatries. Your opinion and religion (Hovvlet) muſt be reſerued, but to them that did vvith a true knowledge alledge that plea of conſcience, you vvere and are continually readie to abuſe that place of ſcripture: Let euery ſoule bee ſubiect to the higher povvars &c yea, you vvoulde vrge it in all thinges vvith all extremity and vvithout all condicion in reſpecte of your ſelues when yet it mighte not binde you nor any of your greaſy generation, & this may appeare by the cold expoſitiō foūd of late by ſearch in a gentlemans houſe, in Buckingamſhire, vppon this very place, together vvith another ſlanderous & ſeditious libell againſt thoſe godly learned men, M. Doctor Fulke, and M. Charke.

Such enemies they are to God, that they vvill bring the vvoorde of God into doubt, affirming the Churche to bee more auncient then the vvorde. They will aske hovve vvee knovve the vvoorde of of God to be the vvord of God. And albeit (God be thanked for it) concerning the knovvledge of thoſe

Rom.13. *Cuſa. ad Bohæm epiſt.3. Pag. 838.* *Melchior Canus lib.3. cap.3.4.&c.*

tongs the hebrue, chaldes, ſyriake, & greek, in which the ſcriptures were firſt deliuered, from which they wold fain beat vs, if they haue gained any thing, they haue had it at our hãds, fetching their light frõ ours, yet they vvil ſvvear that out tranſlations are falſe, & lead vs to a trãſlation fathered vpon Hierom, that in deed they can neuer proue to haue bene any of his, ſeeing in his ovvne vvorks, the difference is plaine in many places, frõ that of theirs; vvhich is as full of Soliciſmes, & imperfect ſpeches, as a net is ful of holes, and yet euen by this, vvhen vve haue accepted of it, and haue fought vvith them, their own throtes, haue bene cut, as vvith their ovvne ſvvorde, and the errors vvhich they maintein haue ben confuted, vvhẽ they haue admitted it. I think they vvill aske ſhortly, how we know ther is a god, as the prophet hath ſaid *The foole hath ſaide in his heart, there is no God.* But that you may conſider further of the tranſlation, to vvhich that conſpiracy of Trent hath taken vpon them to binde all the world, vpon paine of their black curſſe, vvith vvhat good reaſon, I vvill ſet dovvne a fevve teſtimonies and places.

Fredor. Furius de lib. ſacris in vernaculum conuertendis.

The common tranſlation fathered vppon Hierome, and none of his.

See Marcus Marinus in his Preface prefixed before his Hebrewe Grammer.

Pſal 14.

Concil. Trid. Seſ. 4.

There vvas a verie auncient booke in Hebrue, whic is entituled vvithout the authors name, Nizahon, vvhoe vppon that pſalme. *The heauens declare the glory of God,* vvitneſſeth that vvhen *Hierome did read that pſalme at Rome,* he ſayd, *that he had turned the bible with great trauell out of the Hebrue tongue into the lattine, neither did I alter any thing* (ſaith he) *but there aroſe after him (as the author ſaieth) ſuch as with writing it out, peruerted all.* And in Reucines librari alſo, being a great learned man in that tongue, there vvas founde in a verie auncient hebrue coppie vvritten, vvhich had theſe vvords *Lee*

Nahizon in Pſal. Cœli enarrant.

Hieronie

Hierom the Elder knew our whole lawe, the whole Thalmud &c.

VVhat likelyhoode is there, that Hierome being ſo learned a man in all the tongues, his owne tranſlati ons being ſo far different from that common tranſlation, that a little after carried his name vvhiche himſelfe oftentimes taxeth and findeth faulte with in his vvorkes, that euer it ſhoulde be his, vvhere a man for his life in ſundrie places can make neither rime nor reaſon? as farre from the tongue vvherein it vvas vvritten, as might be. And this caſt diuers of the Doctors many times into ſuch perplexities; vvho vvere either altogether ignorant, or but meanly ſeen in the tongs, that they knew not which vvay to turn them, as namely Auguſtine: vvho doubted vvhether it vvere vvithin the ſpace of fortie dayes, according to the Hebrue that the Niniuites ſhould be deſtroied or vvithin three dayes, as that tranſlation fathered vppon the Septuaginta had rendred. And yet, he ſaith, if his opinion ſhould be asked: he rather thinketh it to be fortie, as is in the Hebrue. So Hierome in his Epiſtle to Damaſus, iuſtly taxeth Hilarius for interperting that vvord Hoſianna, vvhich he rendreth *the redemption of the houſe of Dauid.* And Ambroſe almoſt after the ſame manner. In deede in the primatiue Church, the Greeke tongne ſo flouriſhed that it vvas the moſte common tongue thorough out the world, hovvſoeuer the Romaniſtes boaſt of the lattine, vvherevppon it came to paſſe that euen the Euangeliſtes and other eccleſiaſticall vvriters, liuing both at Ieruſalem and Rome, in the writings of the olde teſtament rather vſed the greeke interpretation, then the Hebrue founteines them ſelues. And it cannot be denied howſoeuer there may bee

Reade in Caluin his Antidotum in Concil. Trid. ſuper 4. Canon.

Reade Kemnitius in Concil. Trident.

Auguſt. de Ciuitate Dei. lib. 18. cap. 44.

defence

defence made for that interpretatiō that goeth vnder the name of these 70. both for the antiquitie of it & for their wonderful paines, who laboured in it, yet that it is farre more safe to haue recourse to the founteines themselues, vvho euer denied but such obstinate enemies? Is it not euer safer for men to looke vvith their ovvne eyes, and to go vvith their ovvne feete then vvith other mens? And if any man shall obiect that they might chaunge many thinges by the spirite of prophesie, besides that it vvas long agoe confuted by Herome, vvho affirmed that it was one thing to doe the duetie of an enterpreter, another of a prophete; this also is to be considered, that we must not be ouer bolde with the vvord of the almighty. It becometh no mortall man to take vppon him, to alter, ad, or deminish any thing, in that euerlasting vvord of God, And if they beare no excuse that dravven vvith an excessiue loue of the Greeke that then most florished, and vvas moste generally receaued, faulted: how shall they bee excused that thruste a latine translation vppon vs that hath a number of vvantes, vvhiche hauing beene often shewed them, yet they woulde neuer vouchsafe to amend any, and is full of imperfections, yea contrary to their ovvne Canons, which shewe vs that the credite of the auncient bookes, is to bee examined from the Hebrue volumes, and the nevve from the Greeke. And therfore Pagnine a learned Hebritian wisheth that they could shewe him Heiroms translation. For that saieth hee, which is reade euerye where in his name, is none of that incorrupt translation, & that he hath proued by many vnanswerable arguments in his Epistle to Pope Clement himself.

Decret. Canon. distin. 9.

Pagninus in præfat. ante gramat. Hebr.

And

And therefore another graue man saith, that it cannot be proued that euer the church of God oughte to be bound to any certaine translation. But as the Lord in mercie shal encrease and continue that necessary gifte of the knoweledge of tongues in his Church, and shall giue light and vnderstanding, so vve ought euermore to repaire to the founteines, & that vvee may be fit for so excellent a vvorke of the ministerie of the worde, it is a necessary laboure to learne to vnderstand it, in it ovvne language, vvhich vvhilest men haue neglected, vve see hovv by the iust iudgement of God, they haue falne into palpable darknesse. I vvill omit the psalmes as they are song in the Popish churches, and diuers other places in sundry lessons moste absurd, in euery popish pie and seruice booke of theirs yet extant. For to reckon them all, vvvould make a iust volume, and vveary a man. Onely let this be marked, that as Herome noteth the corruption of the Greeke interpretation of the seuentie interpretors, vvhich e ither came thorough ignorance, or negligence, or both, so the common translation, done by an vnknovven aucthor, drawne from them, strayeth furthet. The Greeke I vvil passe ouer, and onely note some fevv places out of the lattin, sufficiétly cóuincing the translatió that is, to be none of Hieroms, because it differreth so much both from the Hebrue & the Greek, as in the 65. Psal. ver. 11. vvhere he saith thou shalt vvater the riuers, in sted of the furrowes, and in 68. Psalme verse 19. day and daily, in stead of dayly, and in the 87. Psalme vers. 6. there is read, *Nunquid de Syon*, vvhereas *Nunquid* is neither in the Hebrue nor Greeke, and so there he saith, Many vvere, For many vvere born in her, and in the

88.

88. Pſalme verſ. 14. Lord vvhie doeſt thou reiect my praier, for my ſoule. The places are infinite and haue bene found fault vvith by many, and yet neuer mended by any, onely ſometimes, they ſet the trueth in the margent, but they keep the errors ſtill in the text. vvhich ſhevveth their malice, as in the article referred to the ſeede, and vvhich is maſculine, yet that they may mainteine their error, they keepe the article feminine and would haue it vnderſtood of the virgine. So for *euerrit domum* ſhee ſvveept the houſe, they keepe *euertit domum*, ſhe ouerthrevv the houſe, & 1. Pet. 4. 23. He cõmitted him ſelfe to him that iudgeth vniuſtly, referring that vnto Pilate, if it haue any ſence, vvhich the apoſtle meaneth to god. For it is contrary. He committed himſelf or his cauſe to god, to him that iudgeth iuſtly. Theſe and a number of ſuch abſurdities there are, ſome noted alſo by diuers great learned men, vvhereof I make no mention, & yet forſooth they vvill hãue vs onely bound to this commõn tranſlation and no other, we ſay notvvithſtanding, that vve are ſo farre from condemning the labours of thoſe 70. interpreters, vvhoſoeuer they vvere, that vve thanke God for them: vvherein they haue done vvell, vve praiſe their induſtrie, and ſo doe we, the labours of him that did that common tranſlation, and theirs alſo that ſince haue rendred any thing either out of the Hebrue or Greeke, but thervvithall vve affirme vvith Hierome, that if any queſtion ariſe amongſt the lattines concerning the new Teſtament, or if the copies vary, vve muſt goe to the Founteines of the Greeke, or if any doubte occure vvith the Greekes, vve muſt to the Hebrue, read Auguſtines councell in his booke *de doctrina Chriſtiana* lib.

Geneſ. 3.

Luk. 15.

lib.1. If this courſe had bene held, ſince God gaue encreaſe of knowledge from the beginning, many errors had bene emended, and the papiſtes vvould not haue bene ſo obſtinat in that which they cannot defend, but it is the proper nature of theſe enemies of God, ſtill to vpholde errors, neuer to acknowledge their ſlippes and faults, vvheras the children of God are euermore ready to amend that vvhich is amiſſe, and to be thankfull to them that admoniſhe them.

Suche enemies they are to God, that they ioyne and participate with all the Heretikes that euer were in one poynt of hereſie or other. They haue nothing found in the vvhole maſſe and body of their religion. From Satan the ſubtil ſerpẽt, vvhoſe eldeſt ſonne this Antichriſt is, he carrieth his fathers reſemblance in all things. The Adamites vvere beaſtly, agaynſt mariage, vvent naked, vſed all kindes and ſexes in common and openly, as vvee reade the fiantique Anabaptiſtes did lykevviſe, and hovve farre off are they from theſe villanies? Pope Leo the 9. and Paſchall, thone in the yere 1050. the other 1100. ioyne both together in the condemnation of mariage. Their owne diuines teach their Prieſthood to be defiled vvith mariage, but not vvith harlots, yea, that it is leſſe euill to play the vvhoremaſter then to marry: It is lawfull for a Chriſtian man, vvho hath not a vviſe, to haue a concubine. Neither do Prieſtes forſweare incontinencie but matrimonie. This is the cauſe that the Pope taketh a yerely pention of his prieſtes for their concubines, and in Flaunders vvhether they haue any or no, they paye their pention for it. And therefore Sixtus buylded Stewes for bothe kinds,

Epiphan. lib. 2. tom. 1. Fuagr. lib. 1. hiſt. cap. 21.

Crantius lib. 4 cap. 43. Ioh. Tillius. Agrip. art. 21 Agrip. art. 22. & art. 26. vt habetur in cap Si concubina de ſent. excom. & gratia. 34. diſt. dicentis. 40. Ioh. Rauiſius Textor. diſt. 34 Chriſtianos.

kindes, like an horrible monſter, in the yeare of Chriſte 1474. Herein they likevvise ioyne vvith Tatianus, Montanus, and Carpocrates, for they maynteine the Stewes, tollerate vvhoredome by bulles and licences, yea they preferre Sodomitrie and filthy buggery, before that holy remedy of mariage in their prieſtes, vvhich God hath appoynted for a remedy to all that haue not the giſte of chaſtitie: and therfore Paul the third, beſides his common reuenewe for forty fiue thouſande vvhores, monethly paying forty thouſand duckets in Rome, he had alſo as ſome report; forty thouſande ruffians kept vpon their charges at an houres vvarning, to do him any kinde of ſeruice. For euery one of theſe harlots had a Champion to keep her houſe, & to be her ſpecial defendant, vvhatſoeuer other incõmers there vvere beſides. And though Parſons, Nichols diſcouerer defend both the Stewes and the ſtipends ariſing to his vnholy holynes for them, vnder the name of a puniſhment, yet vvho ſeeth not that it is tollerated vpon this condition, and matrimonie can not be tollerated in Prieſtes, vpon any condition. The Phariſies taught the putting avvaye of mens vviues for any cauſe, and ſo in a maner doo they. For the Pope vvill diſpence vvith any, and there are tvvelue cauſes alledged, ſuche as the ſcripture neuer aproued off, why mẽ may put away their vviues. The Nicholaits vvoulde haue the vſe of other mens vviues, adultery and fornication to be an indifferent thing, and ſo vvill they, For they teache that ſimple fornication is no ſinne, and though M. Cenſurer ſlaunder Luther for pleading the neceſſity of

Irenæus lib. 3. Tom. 3. Epip. lib. 2. Tom. 1. Iſiodor. lib. 8. Etimolog. Hard. conſut. 162. & others Mantuan. in Alphonſo. Mant. 2 faſt. Si pudor in villas, ſi non patiantur eaſdem. Et vitæ vomicas vtbs eſt iam tota lupanar. Nichol de Clamangis de corrupto eccleſiæ ſtatu Conſtitut. Othonis. de concubinis clericorum remouendis. Bucer. Ioh. Hoſius vegerius. Ochinus. Sleidan, Euſebius Driander.

Mark. 10. 4. Error, conditio, votum, cognatio, crimẽ: cultus, diſparitas, vis, ordo, ligamen, honeſtas: ſi ſit affinis, ſi ſorte coire nequibit

Ioh. de Tur. Crem. Laurent. Valla de volupt. lib. 1. cap. 38 Rich de Sanc. Vict. par. 2. Diſtinct. 34. Is qui. Concil Tolet. 1. cap. 17.

of marriage, as much as of eating and drinking, yet they ſay in deede; it is lawfull to haue a woman once in a moneth, *ad depurgandos renes*, to purge the reynes. I vvould haue ſeene luſtie Campion to haue bene as diligent in gathering the manifeſt abhominations of their Schole writers and Canoniſtes, as he is to corrupt Luthers ſayings, and to dub that which before vvas diſproued, and neyther coldly nor fearfully defended. But they and their complices haue vvritten vvhole bookes *de ratione gignendi liberos: de mille modis concubandi*, and Ioannes a Caſa an Archbiſhoppe, hath vvritten a booke in the prayſe of filthy Sodomittrie, calling it a diuine vvorke. Horrible vvere it to reade the bookes of theſe lecherous locuſtes, to ſee vvhat queſtions and caſes of perplexitie they put and take vpon them to handle concerning theſe things, were it not the iuſt iudgement of God, that they ſhould bevvray their filthye heartes, and leaue ſuch dung behinde them to infect the vvorld, vvhich is to be caſte in their owne faces, to choke them, ſeeing vvithout ſhame they vvill dare to open their mouthes agaynſt the euerlaſting trueth of God. It vvere an infinite vvorke to reckon vp all their hereſies, but this is certayne that the vvhole lumpe of Popery is compact of hereſie. They are Iudaſſes vvith Iudas, vvhom they vvorſhip for betraying Chriſt. They are Iewes with the Iewes, vvhom they iuſtifie for killing Chriſt, and they pleade that they had ſinned deadly, if they had not done it. They vvorſhip the Croſſe vppon vvhich Chriſt dyed, the nayles, thornes, ſpeare and inſtruments vvherewith he vvas executed, of which they make as ſundry Idols, as they haue increaſed the number of ſuche counterfeit reliques in ſundry countries.

Alphonſus de Caſtro. Iaſon pratenſis. Thomas Aquinas. ſent. lib. 3. Summa Angelica de caſibus conſcientiæ.

printed 1549. by Petrus Aretinus at venice, vpon which booke ſince ther haue ben written commentaries and many filthie pictures printed there.

Lut. Cortez in lib. 3. ſent diſt. 3. Thomæ Aquinatis.

countries. And to the croſſe they haue dedicated a day, calling it holy roode day, vvhich they vvorſhip vvith Latria, the ſame vvorſhip vvhich belongeth to God. VVith the Phariſees they agree almoſt in all things, in their ſeparation, apparell, pride, and ſuperſtitious vvaſhings, obſeruations, and ceremonies, doing all things lyke hypocrites, to be ſeene of men, and ſtudying for nothing more then to be prayſed and iuſtified of men. VVith the Sadduces ſome of them haue denied the immortality of the ſoule and the life to come, as did Pope Leo the tenth, and as they ſaid, that it vvas in our will to doe good or euil, ſo do they affirme, that a man needeth not the grace of God to be good. The Eſſees, the Cathariſtes, Hieraclitæ, Melitans, Donatiſts, Pelagians, Anabaptiſtes and Iuſticiaries, would be ſaued by their ovvne vvorkes, and ſo vvill they. Simon Magus as they themſelues take him, vvas one of their firſt founders, for beſides that he was a ſorcerer, hee would haue bought the giftes of the holy ghoſt, and ſo would they of whomſoeuer they learned it. For as Sylueſter the ſecond, Ioh. the 19. Ioh. the 20. Sergius the 4, Benedict the 8. Ioh. 21. Bene. 9. Silueſter the 3. Gregory the 6. & Gregory the 7. were ſorcerers & cõiurers, ſo they make no conſcience to buy and ſell their orders, and compaſſe all their places by mony from the higheſt Pope to the lovveſt hedge prieſte. VVith Ebion they mainteyne a newe Iudaiſme, and as both the Ebionites and Satians holde that Chriſt vvas not before the virgin Mary: So they hold that all vvent to hell, before he tooke fleſh of the Virgin Mary, and came and harrovved hell. VVith Baſilides they coniure vvater, vvaxe, Palmes, bread, vvine, and many

Let Campion conſider theſe our dayes.

Bembus. Occon. Agrip. art. 2. Domæus de hæreſibas. Mant. lib. cal. Venalia Romæ.

Reade Platina and your own ſtories. Irenæus lib. 1. cap. 23. Euſeb. lib. 6. cap. 28. Epiph. multis in locis. Pant. Thomas. Ioan. de turre Cremata.

many other things, as may appear by their own Pon-
tifical, with the Gnoſtiks they maintein images, with
Montanus they command ſuperſtitious faſtinges, &
forbid meates that God hath cõmanded to be recei-
ued with thankſgiuing, with Cerinthus they corrupt
the ſcriptures, with Marcion & Apelles they vrge vn
cõmãded ceremonies, with the Andeans, & Anthro-
pomorphits, they make God like an old man, & with
the gẽtiles they make images of al ſorts, of four foo-
ted beaſtes & creping wormes, with Donatiſts, they
tie the vniuerſal church not to a part of the world, as
they did to Affricke, but to a leſſe place, euen to a ci-
ty, & both with them, with the Anabaptiſts & Pela-
gians; they mainteine free wil. They offer to the vir-
gin Mary and call her the Queene of Heauen, as did
the Colliridians; with the Cataphrigians and others
who held that Chriſt aſcended without a body, they
hold that, that body is ſtill in their round cake, and in
infinite places at once. And as Seuerus ſayde that a
woman was the Diuels workmanſhip, and man
alſo from the nauill downward. So Pope Innocent
the 8. auouched that they that were married coulde
not pleaſe God, aleadging that place, *Qui in carne ſunt
Deo placere non poſſunt*. With Manes they make them
ſelues Chriſte and aboue him. With the Catharists
they boaſt of a perfection in this life, & of ſuch wor-
thineſſe as deſerueth heauen both for them ſelues
and others, agreeing with Henrye Nicholas that
Arch-heritique, that monſtrous head of the frantike
Family of Loue, who peruerteth all the ſcriptures,
and glorieth of an eſſentiall righteouſnes. With the
Anabaptiſtes, they deny magiſtrates, by cutting the
of from the principall part of their office, & gouern-

Cliutoueus de venerat. Gaſpar Rutilius. Saunders de Typ. ador. imag. 1. *Tim.* 4.

The hereſies are knowen, & when they shew a difference, they shall receyue an anſwere.

Bullinger aduerſus Anabaptiſtas.

ment in their ovvn realms, & countries, making the hogges & ſwine in cõpariſon of their Pope, and his annointed ones, to whom no knowledge of god, nor duety in aduancing Chriſtian religion doth belong.

Such enemies they are to God, as directly ſet themſelues againſt all the commandements of God not onely breaking them, as all other men do, vvhen they ſay notvvithſtanding they can fulfill them (as other heretiques haue done) but in the vvhole courſe of their doctrin quite thvvart and ouerthrovv them.

They worſhip many goddes. *Exod.* 3.14. & 20. *Deut.* 4.35. & 6.4

Inſteed of one God the ſouereigne & only Lord, who is only to be vvorſhipped, called vpon, truſted in, & praiſed for al his benefits, they ſet vp a number of Gods exceeding the idolatrous gentiles, robbing God of his glorye, Euery diſeaſe muſt haue a ſeuerall God both in men & in beaſts, & muſt be called vpõ with a Paternoſter for the cure therof, beſide the abominable maſſe, that was made a ſalue for all ſoares, that being firſt had, muſt proſper all the ſeers, helpe hũters, purge pigges & preſerue hogs, cauſe raine & fair wether, deliuer out of purgatory & direct generall coũcels. VVhat was it the maſſe could not doe? And yet leaſt there ſhould be lacke for any thing, not ſo much as the tothake, but it had a ſaint. Apolinari & Valentin was for louers, S. Loe for Smithes: Chriſpiã, & Martin, for ſhomakers, Nicholas & Cletus for Clearks, George for warriers & for England, Andrew for Scotlãd, Denis for Frãce, Iames or Iacques, for Spain, & Patrike for Ireland. There was no town, Citty, priuate houſe or country, but they had a ſũdry Saint, patron or God, vpõ whõ they cheſly depẽded. Euery church and church ſteeple muſt beare the name of one S. or other, or of al Saints that they might

Durand. Innocent. de officijs miſſæ. Guydon de monte Roch.

This is manifeſtly to bee ſeene through out all their bookes.

Saints offices many, all robbing God of his glory.

Reade the Behiue fol. 252. 253. 254.

might match the old idolaters, who had their Pãtheõ at Rõe, & which was more groſſe, their ſtinking reliques muſt be ſought to, not ſo much as Huberts key, but muſt haue the vertue to heal the biting of a mad dog, & vpõ relique ſunday the parſons brich muſt be hãged out at the top of the ſteeple. Theſe deteſtable Idolatries buried in the dark, & ſcattered amongſt al Chriſtians by the light of the Goſpell, this horſce Owle that ſeemeth to the byrds another vvonder, and certayne other impudent Ieſuites from Rome, that they may entangle many in the lime twigges, and bring them to the ſpitte of vtter deſtruction, labour to reuiue, & bring agayne from hell, amongſt vs. Surely it can not, but pretend ſome notable miſchiefe, that this Parſons Owle, or rather vvolfe ſhould thus enter into Iupiters Cell, and into our higheſt Capitolium to ſchriche and howle ſo ylfauouredly in the eares of our Prince for the maynteNance of curſed Idolatrie agaynſt the truth of God. But I truſt, though vve haue not that olde ſacrifice of the Romanes, neyther vſe brimſtone or holy-vvater from vvhom thoſe Popiſh Apes learned ſuch toyes, to purge our cities and temple, yet vve ſhall cleanſe it by a better purgation.

Though God haue forbidden Images to be ſet in the temple, that Idolatrie might be auoyded, that they might not be as ſnares to corrupt men, who are prone & apt vnto it, as beeing too vile and inſufficient to ſet him out by: vvho is a ſpirite, almightie, incomprehenſible, full of all maieſtie and glory: yea, though Chriſt be God and man, and muſt haue a ſpirituall vvorſhip, ſo that no Image can ſet him out and beare his reſemblaunce, yet ra-

Paulus Diac. Lib. Ceremoniarum.

Rom. Breuiar. Legẽda aurea. Pontifical.

Hoc eſt viris auibus quod noctua. &c. Eglog. 9.

Alexander ab Alexãdro. Ob bubonem aut lupum Cellum Iouis aut Capitolium ingreſſum Sulphuris & aquæ luſtratione vrbem & Capitolium expiarunt.

Images forbidden. *Exo.* 20. *Deut.* 4. 12. *Eſa.* 41. *Io.* 5. 21.

Abac.2.18.&c: Iames prayed to Ioſephs ſtaffe, & therfore we muſt pray to Images.

Read the trim arguments in that 2. Nicen Councel, and you ſhall ſee good ſtuffe.

Epiſt. Adrian. Act.2.

Horrible blaſphemie.

See Vauſes Catechiſme & others that commonly leaue it out, one printed at Antwerpe by the commaundement of the king of Spayne.

Tho. Aquin. ſuper mandat.

Eſa.66.1.

Act.7.19.

The name of God holy.

George Vicellus in his retection ſweareth horribly.

Prophaning and ſwering comon with the Papiſtes.

ther then they will not haue the father lyke an olde man, decaying in nature with a white beard, and a balde head, and haue a Roode of ſixe foote long in euery Church, they will quite leaue out this ſeconde commaundement, and bicauſe they would not be taken with the maner, all the world knowing that there be ten commaundements, they are fayne to vſe this bad ſhift, to chop and ſlice the laſte into two, God hauing made it but one, yea howſoeuer the heauen of heauens can not cõteine him, neither dwelleth he in temples made with hands, yet theſe enemies of his, will bring him into the compaſſe of the earth, they will dreame of a breaden God, wherein when wormes brede, they will cruelly burne him with fyre, in deſpite of God they wil worſhip theſe Images, with the ſame worſhip that belongeth to the holy Trinitie, whõ they feyne to ſpeake, to ſweate, & to do great wonders.

Though the name of God be precious, and to be honored of all his children, yet theſe enemies will ſweare in vayne by him. And becauſe all their religion is carnal, & they imagine of god, as they paynt him, and ſet him out in all reſpects as a man, ſo they prophane his name in all their idolatrous worſhip, they ſweare alſo horribly, by ſoule, body, blood, heart, in their common talke. For from them not only ſprang the diſhonour of his name by their Idolatries, Maſſes, Dirges, Trentals, wyll worſhips, deuiſed religion, charmings, coniuring of creatures, magical abuſing the ſcriptures, but alſo that horrible ſwearing by all the partes of a body as if he were a man, which is vſed of villaines and Ruffianes who are wont to leaue no part of a body vntorne. And

when

vvhen they haue done vvith him, then they runne to their maſſe, other Idolles and creatures, both of their ovvne making, & othervvſe flatly, againſte the ſcriptures. This is common I ſay amongſt papiſtes, not onely in their accuſtomed ſpeeches, but in their ſolemne aſſemblies and places of iudgement, and where they ſhould ſhevve greateſt fayth and trueth: vvhich are the very ſeede of fearefull periuries. And in al theſe caſes their conſciences remaine vvithout all touch, bycauſe they make account of ſome three halpeny ſatiſfaction, vvhich they may obtrude to God, and he ſhall not refuſe it, as they ſay, for a iuſt recompence. If they vvill charge vs vvith the like, they cannot, and their ovvne mouths ſhall vvitneſſe for vs, becauſe, they make it a marke of an heretique as they account vs, if he ſvvere not luſtily.

As for the ſabboth, they neither knovv vvhat it is, nor hovv to keep it by any vertuous or godly exerciſes, ſeeing they haue none amongeſt them. And therefore al the abuſes that haue peſtred the vvorld this long time, haue ſprong from their idolatries. Beſides; they defiled it vvith abhominable ſtageplaies and enterludes, vvith baiting and tearing, of Buls, Beares, & other beaſts, with reuelling & rouing like mad dogges. They cared not vvhat deuiſe took place, vvhat paſtime vvere vſed, though therein the Diuell himſelfe vvere ſerued, ſo they might keep the people quiet and occupied in ignorance, holding them from the light of Gods vvorde: And therefore their exerciſes vpon theſe holyeſt dayes, vvere filthy vvhoredome, drunkennaeſſe, muſrule and diſſolute dealing. Nothing vvas vnlavvfull if once they heard their abhominable maſſe, vvherein their opinion in

Eſa. 18.19. *Ier.* 12.16. Soph. 15. *Deut.* 6.13. & 10.20. Examples of periury in Papiſtes, reade Ma Par. of the periury of Romulus in the beſieging of Auinion a Legate of the Popes in the yere. 1222 Alſo before that of the breach of the othe of the clergie tovvarde Henry the firſt vvhen they diſpoſſeſſed his heyre, and crovvned king Stephen. And in the othes of Step. Gardiner, Boner, & the reſt that vvere ſvvorn againſt the Popes ſupremacie, and yet afterwards reuolted. The Saboth to be religiouſly kept.

that poinc was not much to be blamed. For hauing cõmitted the moſt horrible ſacriledge in the world, vvhy ſhoulde they make bones at any other ſinne vvhatſoeuer? True it is, that they blaſphemouſly charge the Goſpel vvith the abuſes and corruptions but how vniuſtly, all the world may iudge, and their own conſciences ſhall conuince them, ſith they were hatched vnder their owne vvinges, and the Goſpell doth from time to time diſproue them, reforme thẽ, and hath gained agaynſt them. And euen as the ſtaring eies, and yll fauored face of an Owle doth bewray his kinde, and all the byrds of the field know him, aſſoone as they ſee him, follow him and wonder at him: So theſe foule abuſes bewray by their fether, that popery & Idolatry hatched them firſt forth into the vvorld, which baniſhed the doctrine of faith and repentance, from amongſt the Sonnes of men, and lulled them a ſleepe in deepe ſecurity, ſo as they vvere careleſſe how they liued, ſeeing alſo that after their death, they mighte buye out their ſinnes for ſo ſmall a value. Howeſoeuer they deny theſe things, a day vvill come vvhen the iudgement of God, which is according to trueth ſhall conuince them of them, and they ſhall feele the vveight of them.

The Sabaoth day moſt wickedly prophaned by Papiſts both in their meetings, by idolatries, and abrode, by licentious and outragious enormities.

Rom. 2.2.

The ſeconde Table.

As for the ſecond table, they vvho are found ſuch rebelles to God, howe canne they yelde the duties that are due to men? As therefore they diſhonor God, ſo they yeeld no honour to thoſe cheef inſtruments & preſeruers of their life. Their princes, and Magiſtrats, vvhom God hath ſet in the higheſt place that vnder the ſhadowe of their vvinges, they might enioy their wiues, children, goods, and landes, might haue peace, and be ſhadowed from tyrants and oppreſſors,

preſſors, from forren power and vſurpers; they neuer regarded. Alwayes they bedawbed them with termes of reproche: And though God, to put both them in minde of their dueties, and vs of that reuerence we ſhould yeld him, vouchſafeth to communicate his owne names vvith them, and they are called Gods, fathers, his miniſters & Subſtitutes, yet they called them the ſeculer povver, layety none of the cleargie; vvhich terme if they vnderſtand, chargeth Magiſtrats to be none of the Lords inheritence As for ſpirituall fathers and paſtors, that brake the bread of life ſincerely and truely vnto them, they euermore rewarded them vvith fyre and ſvvorde, for their labours. Their natural parents they brake from, not to follow the trueth; but to be votaries & folowers of ſect maſters, ſuch as Benedict, Bernard, Bruno, Auguſtine, Albert, Frauncis, Dominicke, and ſuch like: and if they married, they beſtowed themſelues moſt commonly as pleaſed them ſelues. And now, ſo newfangled they are, and diuersin their profeſſions, of Ieſus they wil be called Ieſuites; or of the ſocietie of Ieſus, as though the auncient name of Chriſtians were not holy ynough to ſerue their turn vvherin they iumpe vvith ſuch as vvill be of the Family of Loue, diſdaining to bee of the houſholde of fayth, as to baſe a name for their deified eſtate. And though that late vnlavvfull Chapter of Treat haue confirmed this nevv deuiſed order, yet that it maye be an euident argument of the Conſtancy of their Councelles, it is againſt their ovvne Conſtitutions that ordered long before their hatching, that there ſhould be no more ſuch orders as they founde them ſelues peſtred vvith. For they vvere vveary of the in-

Exod.20. Dan 7.6. Deut.17. Pſal.51.6. Prou.16. Rom.12.10. Rom.13.1. 1.Pet.2.3.17.

They called them the laye and ſeculer power, ſwine. &c.

1.Pet.5 3. Tit.3.

Conci.Perac. an. 1215. Concil. Nicen 1539. In capite vlt. Extra v.de religioſis domibus.

ſuite ſwarm they had already, and therfore one of their owne Cardinalles 24. yeares before this blaſphemous ſect iſſued out of the bottomleſſe pit, hauing a charge committed vnto him, to giue notice of thinges that vvere to be reformed, ſayth plainly that if ſuch beggerly orders vvere ſuffered to encreaſe as they beganne, it vvould ouerthrovv all. And in this I hope he ſhall proue a true Prophet, And the name of Ieſus being the name of his office, this new broode, by taking it vppon them, auovv themſelues members of Antichriſt.

Petrus Aliacenſis tract. 4. de reformanda eccleſia.

Of the price of mans bloud, vvhich ought to bee preciſely kepte, and preſerued, they haue no regard. They poure it out as vvater, and the earth crieth for vengeance, for that ſhee hath drunke vp from their hands, ſuch aboundance in al places, filling the world ful of vvidows, and pore Orphans, They are ſo farre off: from preſeruing life vppon vvhich God the author of life, hath giuen ſuch ſpecial charge, that they vvill picke occaſions and take the leaſt, forcibly to bereue men of them. And this they vvill doe, not to execute iuſtice, but for hatred of righteouſneſſe, and for profeſſing the truth, vvithout al color of iuſtice, deuiſing all kind of torments leſt they ſhould dye to eaſily, vvorſe thē euer did Nero, Dioniſius Diocleſiā or the reſt of ſuch like tyrants. They cōplaine of hard dealing; but he that ſhal enter into their tragical ſtories & ſee their practiſes in al countries, their proceedings and executions, ſhall ſee plainly, vvhoſe children they are, by their bloudy murthers, and mercileſſe ſlaughters. But as this is a note that Antichriſt and his members, vvhoſe kingdom ſtands by bloud, ſhall haue feete ſvvift to ſhed bloude, ſo is it a note

Exod. 20.
Geneſ. 4.
Deut. 5.
Leuit 29.
Mat. 5.
Ioh. 8.

Pſalm. 10. 7.
Rom. 3. 15.

of

of Chriſt and his kingdome, to be purſued of theſe, to bee killed and put to death, vvhen vve lye before them as ſheepe, not before the ſherers, but as before butchers, and yet open not our mouths, and are led to the ſlaughter, not for our euil & vnrighteouſnes, but becauſe vve reproue them of ſinne, holde out the glory of our Chriſt, and renounce their falſe doctrine. VVho knovveth not that they muſt needes confeſſe that they are vnable to keep this ſixt commaundemente, if they did vnderſtande that vvhiche Chriſt deliuereth Matth 5. that chollorique paſſions and reprochfull taunts, vndeſeruedly beſtowed, were branches of murther, But their Pharaſaicall & looſe interpretations of the cõmandements of God, both deceiued them ſelues, and infected the worlde vvith this contagion, that man being able to fulfill the wil of god needeth not much to be beholding to Chriſt but of this I haue ſaid afore.

Eſa. 53. Mat. 5. Ion. 1.

Anger, Cholerike paſſions Tauntes.

Adultery raigneth in the Popes kingdome. See Bale de pontif. Rom. in the preface. Iouianus Pontanus de Immanitate. ca. 6 Epiſt. Huldericha. ad Nicho. primum. 265. Reade that vile epiſtle of Clem. part. 4. Tom. 1. Conc. and the diſt. cap. dilectiſſ. cauſa. 12. q. 1.

As for adultery, vvhere reigned it more, then amongſt thoſe contemners of mariage, vvhere vvere the heades of 6000. children and their bones found, in a ponde, and vnder alters, in caues and drye trenches, in their abhominable houſes, but amongſt them? VVere not all their Cloyſters, Abbeys, and Nunneries, very ſtewes and brothelhouſes? Deſpiſing Gods ordinance it vvas his iuſt iudgement to giue them vp as he did the Gentiles, not onely to ſpirituall vvhordome, but to bodily, that they ſhould follow the luſtes of their owne heartes, and defile them ſelues one vvith another through moſt beaſtly filthines, that their Colledges, Abbeys, Nunneries, and religious houſes, ſhould be infected eyther with vnnatural & vntimely murthers, or with liuing baſtards

bastards and dead bones, or els that they should be filthy Gomorians and Sodomites, that leauing the naturall vse, they should commit vnspeakable vvickednes, vvhich contrary to this commaaundement they nourished vvith all kinde of pleasant delightes, idlenes, pampering of the flesh in their greatest and most solemne fastes, they made their choyfest feasts, with all kind of dainties & finest iunkets, drinking all kind of sweet vvines, that they might fully feede vpō the pride & lust of the eye. This is so cōmō in Rome, as I haue partly sayd before, and smelleth so strong throughout all Christendome, that it hath turned many, that are euen naturall men, vvho othervviſe coulde haue fauoured their religion, from them: and beeing vvonne by the Gospell, presently loue the trueth, and a great number of others stumbling thereat, haue falne to irreligion and flat Atheisme. Herein also they shewe themselues most vnskilfull of that sinceritie Christ speaketh of, when he forbiddeth the raunging of the eye, when by no meanes they vvyll acknowledge concupiscence to be sinne, and in respect of their false doctrine are fayne to denie the definition of sinne, to vvitte, that sinne is the transgression of the lawe of God, yet because it is reproued by Christ him selfe, they are fayne to yeelde a litle, that it is the nourishment of sinne, and not sinne it selfe.

Rom.1. The vices in religious houses.

Epist. Belgar. ad Nico prim. Auent. lib. 4.

VVo be to thē by vvhom offences come *Mat.18.* *Augu. contra Iulia. li.5. c.3.*

M. Censurer. *Fomes peccati non peccatū.*

As for temporall things, though they be of least account, yet they steale them both from Princes, and all sortes of people. Neyther vvill their pretensed title of right helpe, though it be confirmed by olde and vvormeaten prescription, to outervvaye the commaundement of God, vvho vvyll not

All the patrimony that the Pope possesseth, he hath vvrung and stolne from Emperours & Princes. The dukedome of Sicile, & many Earldomes, Apuleia, &c.

not haue one man to encroch vpon an other mans poſſeſſion, and yet they haue made a ſpoyle of all callings, getting into their hands the poſſeſſions of the vvhole vvorlde. That they robbe fatherles children and vvidowes, vnder the pretence of long prayer, by their dirges and trentals, and ſuche paltrye robbing deuiſes, yea that they mainteine theft committed in time of neceſſity, it is more then apparant.

For bearing falſe vvitneſſe, the falſe Papiſt vvyll not ſticke to belye the moſte blameles Chriſtians in the vvorlde, and to charge them, though vvith no colour, vvith moſt palpable vntruethes, eyther to bring the truth into hatred, or them to the fyre. They vvill make no conſcience falſely to accuſe the notableſt men, & moſt ſinguler inſtrumẽts that euer haue bene in the Church of God, the duſt of vvhoſe ſhoes they are not vvorthy to licke vp. And herein they ſhewe them ſelues like their father the diuell, vvho vvas a lyer from the beginning, an accuſer of the brethren, malicious & full of poyſon. And moſt liuely amongſt the reſt, hath that notable Apoſtata Hieronim Bolſek expreſſed the image, of his father in that filthy & ſlanderous booke that he hath written of the life of that excellent man of God Iohn Calvin, whom vvithout all ſhame being layde vp in peace, a great vvhile ſince, and buryed vvith honour, he raketh out of his graue, and gnaweth vpon his dead carkale and bones, more barbarouſly then any tygre or carian Crowe, the enuye of vvhoſe honour and hatred of Gods trueth, though it haue ſharpened his ſerpentine tongue, and framed accuſations, eyther vppon gheſſes or ſlanderous reportes, yet his innocencie is ſo confirmed, by ſo many

Reade Abbas vſp. ſub. 198.

Neceſſitas famis excuſat a facto.

De conſ. Diſt. 5. cap. Diſcipulos.

Lying & falſe vvitnes bearing condemned.

Exod. 20. 23.
Deut. 5.
Prou. 19.
1. *Reg.* 21.
Mat. 7.
Luc. 6.
Ioh 7.
1. *Cor.* 4.
Iam. 4.
Prou. 25.
Apoc. 12. 10.

This Bolſeck vvas firſt at Geneua, and troubled the Church, barking agaynſt the moſt comfortable doctrine of Gods euerlaſting predeſtination, novv he is become a runnagate Papiſt. See Calvins epiſtles, and Bezaes alſo that make mention of him.

many rare monumentes of learned vvorks, & graue teſtimonies of thoſe that lament his lacke in the Church of God, that though he ſwelt his heart, and burſt for anger, he ſhall neuer be able amongſt the godly to empaire his credite, the valew of the paring of a nayle or one haire, much leſſe hurt the truth of God, vvhich dependeth vpon no mans perſon, but hath credite and authoritie from God the onely author thereof. Let the vvhole army of theſe ſlaunderers, that lye by tradition one from the credite of another, do vvhat they can, the trueth ſhall ſtande inuiolable. Howſoeuer men haue their faultes, vvho as they are men haue the infirmities of men, and muſt pleade mercy before that ſincere ſeate, yet this falſe vvitneſſe bearing, reacheth not to men, but to the diſhonour of God him ſelfe, and therefore that rayling Staphylus, Lindane, VVicellus, Vaquerius, Cochleus, Frarin, and others, that belche out their malice againſt Luther, Beza, and ſuch like inſtruments of God, do but barke in vayne, like dogges againſt the moone, that is farre from them & vvithout their reach. Their lyes are ſo notorious, as that of Luthers and Caluines death, that vvhole countries can and are ready to teſtifie the contrary. But admit that ſome of theſe things vvere to be credited, reported by indifferent men: yet conſidering theſe vvretches to be ſhameles and malicions enemies, hovv vnequall a thing vvere it to accept them for vvitneſſes, beeing of a falſe and contrary religion, beeing euen conſumed vvith malice and enuy againſt them, vvhoſe learning and rare gyftes they could neuer attayne to: and hauing no conſcience in greater matters, vvill make no conſcience

The trueth of God dependeth vpon no mans perſon, neither do vve meaſure it by mens liues, but rather their liues by it.

to

to belye them, beeing aduerſaries to their falſehood and ſuperſtition, vvhom they labour to bring into hatred, that they may vvinne ſome credite to them ſelues, beeing in deede but monſters in the ſhape of men; ſuche lyers and ſlaunderers, backbyters and raylers, as are more fitte, I am ſorie to ſpeake it, to declayme agaynſt vviſpes, and to be ſet vpon Cuckingſtooles vvith Scoldes, then to be admitted to giue euidence agaynſt ſuch godly, graue, and learned fathers. But this hath alvvayes beene the propertie of the kingdome of darknes, to ſlaunder the trueth, and the true profeſſours therof. They haue not ſpared the Prophets, Chriſt himſelfe, nor his Apoſtles, and therefore vve muſt not looke that they vvyll ſpare vs. Trueth vvas alvvayes hated of lyers, and none finde greater friendſhip in the vvorld then the children thereof. He can ſay little, that beeing corrupt of nature, can not ſpeake yll: but he that ſpeaketh the trueth, is of God. This hath bene the practiſe of Popiſh heretikes, vvhen they find themſelues too vveake to mainteine their vvilfulnes, then they fall to playne rayling and lying. Then haue at Beza, at Caluin, at Luther the Dutch beare, vvhoſe mother vvas a vvhore and ſlept by the diuell. Then Caluine to get credite to his doctrine, muſt be made a myracle vvorker (vvil he nil he:) though the myracle in deede (if any ſuch vvere) be ſet out to haue beene attempted by one of their owne Ieſuites, vvho in ſteade of rayſinge a man from death, killed him, and vvas fayne to entreate the vvoman to be contented, and ſo perſvvade the people, becauſe he could not effect it, that it vvas long of their vnbeliefe. This goodly tale is ſet out by Surius, and dubbed

Mat. 10. 34. *Luc.* 6. 40. *Io.* 13. 16. & 15. 20. *Ioh.* 7. 7.

The practiſe of Popiſh pedling preachers & pelting vvriters.

VVe ſtande vpon myracles, but ſuche as vvere vvrought by Chriſt & his Apoſtles.

This vvas printed in the Dutch toung, and reported to haue bene done by a Ieſuite.

dubbed ſince forſooth by that Apoſtata Bolſecke. But the children of God, they deale by trueth, they take no aduantage of any enuious accuſation, nor ſtand vpō vain cōiectures,& geſſes, as they are wont do: what Papiſt hath euer taught,in expounding this ninth cōmandement to refraine frō vnreaſonable & vncharitable report of their neighbours faultes,blemiſhes or credite?and yet the trueth is,and knovvn to them that ſcan this commandment aright, that the ſame God vvhiche forbiddeth vs to defame our brother,doth therewithal enioyne vs to be as carefull ouer his credite,as ouer our owne, and not to ſpeake of our neighbours faults, but to the end that they may be a mended, and other warned to take heede of the like,which is vvell knowen to be onely practiſed amongſt the profeſſors of the Goſpell, and not amongſt them.

Surius comment. breu. in orbe geſt. Bolſecus in vita Ioa. Cal.

Laſtly concerning coueting our neighbors houſe, vvife,ſeruant,maide,oxe, Aſſe, or any other thinge, they thinke this luſt (as before I haue partly mentioned)to be ſo farre from ſinne, that they will not onely poſſeſſe whatſoeuer a Chriſtian man hath,but they will neuer bee ſatiſfied, till they haue his life alſo, if his religion pleaſe them not. As for concupiſcence it ſelfe, flying thoughtes and deſires, whiche the lavve condemneth, they make no accompte of them, though by them it bee manifeſt, that vvee are in that reſpecte not fully repleniſhed vvith the ſpirite of God,nor free from that corruption, whiche vvee ought daily by newneſſe of life to grow vnto.

Geneſ. 6. Exod. 20. Deut. 5. Prou 6. 1. Cor. 10. Heb. 13. Rom. 7. Iam. 1.

Such enemies to God are theſe Papiſts, that they ſubuert all religion,teaching for doctrin the vnſauory

ry preceptes & traditions of men, they mingle their lead with the Lords golde, and fill his harueſt full of darnell: They breake, as you haue heard, al the commandements of God, to maintein their own waies, and ſtop from vs the ſpringes of the vvater of life, that we might drinke of their pudles. For their owne dreames they make vs forget the name of our God, and lead vs from that that ſimplicity that is in Chriſt Ieſus, They are vnthankfull vvretches for all Gods benefits; and to ſay grace vvith them, vnleſſe it be after ſome mumbling ſorte in an vnknovven tongue, eyther before meate or after, is a note of a ranke heritique. *Mat.* 15. *Iere.* 2. *Iere.* 3

For this vvas obiected agaynſt the vvaldenſes in quodam libr. inquiſitorio. Reinerius. Panoplia. Lyndani.

At their tables they neither loue to talke, nor to heare any thing of God, of his vvord, religion or any godlines, but all their delight is in idle talke, ieſting, ſcoffing, taunting, mocking and nipping at them that bee abſent, or being preſent bee better diſpoſed then themſelues. They vvill talke alſo filthily and vnſhamefaſtly, to recreate both themſelues, and ſuche fleſhly familiars as them ſelues be. They naturally hate the word of God, and ſit vpon thornes, where the exerciſes of it are vſed. And if they lay iuſt accuſations and execute iudgementes vppon heinous offences, yet they doe it not in loue, but deuiſe things that vvere neuer hearde, nor thoughte of. If they bee of Parſons Howlets hypocrites, and come of purpoſe to church to deceiue the prince, and delude the lawes, and moſte of all themſelues, they are there vvithout all reuerence, either nodding & ſleeping in the time of the exerciſe, or elſe walking and iangling, or carried away vvith idle and vnprofitable imaginations, or elſe occupied in

This is their common praᵭiſe. *Epheſ.* 5.

Though this be too common a thing among all, yet it ſpecially belongeth to the Papiſts:

in some popish paltry booke either printed at home or brought from beyonde the seas, or else they are watching for some aduauntage, against the painfull and godly minister, euermore lying in waite, to stir vp strife, and to disquiet the Church. They are neuer merry, when there is any communication of goodnesse; then you trouble them, they come to bee merrye, they sweate for anger, when they cannot suppresse it. Of diuelish malice and spite they hate God, detest their neighbours, and their owne soules abhorring all godlinesse and honestie, to whom stolen waters are sweete, and a whore is more amiable then a spoused wife. Pighius is commended in an oration for it, & one Girandus against Bucer; a Colen Diuine, sayth, it is better for a priest to haue an hundred whores then one wife. Aquinas sayth, that mariage is to be auoided of them that tend to perfection: Durand sayth it is not expedient. Lightly they will neuer marry, they will oftentimes be well whitled, and the they can rayle roundly, then we are heretiks, Puritanes, & what not? & a golden day will once come, when we shall burne for it, or else they will not bestowe so muche cost on vs, a thrust with a sworde, a knock with a halbert, a pot with a gun or a halfepeny halter shall serue for all. They will whisper from place to place, and from one to another, and vppon their Ale-bench, what dayes are these, what wickednesse is in the world, See the liues of these Gospellers, was there euer such couetousnes? now al for their women, whores, and bastardes, O the golden world is gone, when wee had 24. Egges for a peny, when wee might goe to this religious house and that, and haue good cheere our bellies ful, and

Pro. 9.17.

Staphi. against Illiricus.

All these goodly tales run amongst them from one to another.

and no man can ſaye, blacke is your eye, or from vvhence come you. They ſaye the Maſſe is naught, but I can not tell, then vve had a mery vvorld, and all things plentie, O ſince I can remember, vvhat myrth vvas there in all townes, in our villages and vvakes, vvhat good fellowſhip: vvhen no mans wife vvas in ſafetie, vvhen few mens daughters were maryed virgins: and as for mens ſeruauntes, they had more myrth then in a day, then they haue nowe in a hundreth. Then they ſang and ſponne, they medled vvith their diſtafes, and liued by the fayth of others: Nowe they are ſo bookiſhe, become ſo vviſe and learned, that they vvill meddle vvith the ſcriptures. It was neuer merry vvorld, ſince there was ſo much talke of the Scripture, ſince euery Cobler & Tincker durſt medle vvith it, and a Byble muſt ſtande in euery vvindow. VVell, the Queene can not liue alwayes, and vvhen our day commeth, vve vvyll be euen vvith them, they ſhall ſtande at our receite and curteſie, and then our argumentes ſhall make them to ſtovvpe, or elſe to ſhewe vs a fayre payre of heeles: VVhen they heare of any ouerthrow, murther, or cruelty agaynſt the profeſſours of the Goſpell, or that ſome noble captayne that goeth vvith them is ſlayne, then they banquet one another, they iere and laugh together, and looke as bigge vpon vs, as if their day vvere already come, and they vvere already become Lords ouer vs. *But he that ſitteth in the heauens ſhall laugh them to ſcorne, for he ſeeth that their daye is coming. The ſwords that they haue whetted* and *drawne againſt* vs, ſhall enter *into their owne hearts, and their bowes ſhall be broken.* The Lorde vvill breake the armes of theſe vvicked ones, and holde vs vp vvith his owne hande *Pſalm. 37.*

agaynſt them. For they are thoſe falſe vvorſhippers vvho vvorſhip (as Chriſt ſaid to the vvoman of Samaria) they vvot not vvhat. Deceitful prophets they are, that tel vs here is Chriſt, there is Chriſt. The cake ouer the altar, the roode in the roode loft, the image vpon the croſſe, and ſuch like ſtuffe, but vve are cõmaunded, not to beleeue them. They are ſuch (beſides that generall condemnation, that is in Adam vpon al fleſh) vpon vvhom the wrath of God is ſpecially declared frõ heauen, for their vngodlines and vnrighteouſnes, for they ſuppreſſe the truth, & hold it vnrighteouſly by an vniuſt poſſeſſion. They are vvithout excuſe, bicauſe when they knew God, they glorified him not as God, but became vayne in their reaſonings, hauing their fooliſh hearts blinded, thinking themſelues to be vviſe & learned, they became fooles, & turned the glory of the incorruptible God into the framed image of a mortal mã, of birds, four footed beaſts & creeping worms. For they worſhip a man for S. Matthew, a byrd for S. Ioh, a calfe for S. Luke, and a Lyon for S. Mark. This is the cauſe (as I haue ſayd before) that they are giuen vp to the luſts of their owne harts (as the Gentiles vvere) that they ſhould from ſpiritual vvhordome fall to carnall, and cõmit vnſpeakable euils, defiling their owne bodies amongſt thẽſelues. For they haue turned the trueth of God into a lye, and therefore it is his righteous iudgement, that they ſhould be giuen vp to beleeue and delite in lyes, that paſſing ouer the Creator, who is bleſſed for euer, they ſhould vvorſhip creatures. All the vices vvherwith the Apoſtle chargeth the Gentiles in the firſt to the Romanes, and the roote vvherof he proueth to be in all fleſh, are apparantly in

Ioh. 4.

Mat. 24.

Rom. 1.

in them, not only by nature, but in a full practiſe & execution. For they are vvholly giuen vp to follow them with a full foote. They are full of vnrighteouſnes, fornication, wickednes, couetouſnes, laſciuiouſnes, enuy, murther, debate, deceite, euil conditioned, whiſperers, backbiters, haters of god, doers of wrõg, prowde, boſters. They are falſe teachers which bring in dãnable ſects, denying the Lord that hath bought them, & through vvhõ the vvay of truth is euill ſpoken of. Preſumptuous they are & ſtubborne, fearing not to ſpeake euil of thẽ that are in authoritie. They count it a pleaſure to liue here deliciouſly for a time, and to follow their own deceiuable vvayes, fearing one another amongſt themſelues, & backbiting the truth. Reade that liuely deſcription of all the Popiſh clergie, in that 2. epiſtle of Peter and the 2. chapter. They haue eyes full of adultery, & cannot ceaſe to ſinne: they lay bayts for inſtable minds, having harts exerciſed to couetouſnes: they are the curſed children of Cain, and haue forſaken the right vvay: they are gone aſtray, following the vvay of Balaam, the ſonne of Boſer, vvho loued the revvard of iniquitie. They are vvelles vvithout vvater, and cloudes caryed about vvith a tempeſt, to vvhom the thicknes and miſt of darknes is reſerued for euer. *Rom. 1. 28.* *2. Pet. 2.*

Suche enimies of God they are, as exalt the ſonne of perdition aboue al that is called god, or worſhipped for God. They allow his diſpenſations agaynſt God and his lawes, and as for his ſake (ſuch beaſtes they are) they ſet them ſelues agaynſt God: So do they not care in regarde of him, and in reſpect of that idoll the maſſe, to betray their owne country, Prince, Parents, kinſfolkes and friends to the ve-

tieſt ſtrangers and enemies in the vvorld, yea and to lay dovvne their ovvne liues; Let any come foorth, & deny this, if they can with any couler of truth, our country hath found it too true, and there is none that haue had any dealing in any place of credite vnder her Maieſtie, but can confirme it by particulars in their continuall practiſe, not onely for caſting abroade their traiterous libelles, but alſo for ſending into this realme their peſtiferous and traiterous bookes, and bulles againſt the Queenes maieſtie, & her honorable Conncell, ſtate and peace, that haue bene the very ſparks and firebrands of rebellion, and vvould haue bene of further flame and greater deſtruction, had not God in his greate mercy, by the light of the goſpell, taught and inſtructed men, hovv they ſhould hold themſelues in dutifull loyalty, and true obedience, But of this a little more afterwards.

Hardings ſundry bookes, Saunders, Dorman, Raſtall. Sundry libels in anno 1580. very trayterous agaynſt the ſtate, & againſt the miniſtery, ſcattered throughout the realm. A common practiſe amongſt them, to be reuenged by Libelling.

Such enemies to God they are, as deuour pore widovvs houſes vnder coulor of long praiers, & ſticke not to cõpaſſe ſea & land, to bring men to their falſ faith, or elſe to death, as Alphonſus did by his ovvne brother Ioh. Diazius. Blinde guides they are; vvicked fooles, tythers of mint, Aniſe and cumin, omitting faith, iugement and mercy. Hypocrites they are that make cleane the outſide of the cup and platter, but vvithin they are full of rauen and exceſſe. They are vvith the Phariſees; VVolues in ſheepes clothing, painted ſepulchres, outvvardly glorious, but vvithin full of rotten and dead bones. They beare a ſhevv of Chriſtianitye, and yet are full of iniquitie and murther: they ſay, if they had bene in their fathers daies, they vvoulde not haue ſlayne the Prophetes and Apoſtles: and yet marke vvhat they doe in all countries

Mat 23.14. *Mar.*12.40. Ioh.Sleid.li.17 Criſp.in mart.

*Mat.*15.14. *& 23.16.24. Luk.*11.42. *Mat.*7.15. *Lu.*11.39.40. &c.

tries againſt the chriſtians. Let Queen Maries time, the continuall murthers and treccheries that haue bene in Fraunce, Flaunders, Spayne, Scotland, Ireland, at home amongſt our ſelues, and abrode, whereſoeuer Antichriſt hath gotten in a foote, beare witneſſe. Are not theſe therefore enimies to God? Is not Antichriſt the Pope, of vvhom all this helliſhe rowte hold, an enimy to God? Is not his ſeat where he ſitteth, the doctrine he teacheth, the maners that he profeſſeth, quite contrary to Chriſt, and playne markes of his apoſtaſie? Is not Rome (as Franciſcus Petrarcha calleth it) the whore of Babylon, the mother of all idolatrie and fornication, from vvhence al ſhame and reuerence is departed? Doth not Peter in the firſt Epiſtle vnder the name of Babylon name Rome, by their owne confeſſion, and by Hieromes owne interpretation, and as Campion him ſelfe graunteth? And therefore, as Iohn deſcribeth it, it is that Romane vvhore that ſitteth in her ſcarlet robe, full of names of blaſphemy, the habitation of diuels, the holde of all foule ſpirits, the cage of all vncleane & hatefull byrds: out of vvhoſe cuppe, all the nations in the vvorld haue drawen the draught of the vvine of the vvrath of her vvhordome.

Bern ſerm. 33. Cantic. Marcel. Palin. in Leon. li. 5.

Franci. Petrar. epiſt. 20. Hier. in Catal. ſcript. eccleſ. in Marco. *Apoc.* 18. Auentin. li. 3. num. 537. Abb. Viſp. 198.

Such enemies they are, as through the vvorking of Satan admit all deceaueablenes, deny the vvorde of trueth, to vvhom God hath ſent ſtrong deluſions, that they ſhould beleeue lyes, and preferre the groſſe fables of a lying legend, before the bleſſed byble, receiuing as a iuſt recompence, the fruites of their curſed rebellion, to vvit, ignorance, blindnes, a lewd vnderſtanding, and in the ende iuſte damnation.

2. *Theſ.* 2. 9. 10. 11. 12.

Suche enemies they are, as giue heede to ſpirites

of errour, to the diueliſh doctrine of ſuch as ſpeake
1.Tim.4.1.2.3. falſe thinges through hypocriſie, hauing their conſciences branded vvith an hotte yron, are grieAct.20.27.29. uous vvolues, making no conſcience to teare and deuoure the flocke, concealers of Gods counſayles, ſpeakers of peruerſe thinges, and drawing diſciples after them. For they vvould haue all the
Luk.11.52. vvorld to follow them vvithout any examination. They ſhut vp the kingdome of heauen, & will neither enter themſelues, nor ſuffer others to enter.
Marcel. Palin. li.6. de ſceler. omnium ordinum. They are hypocrites and Gomorrians in deede, of the ſeede of Cain, childrē of the diuell, blaſphemers and bloudy perſecuters. They hedge in the Catholique Church like the Donatiſtes, into a litle corner of the vvorld: They crye, they are the Catholique Church, and yet vvould draw vs to one that is more
Rome a particuler Church, no Catholike Church. particuler then many others of the Greeke, that vvere neuer ioyned vvith them. And none muſt be of their Catholique Church, but ſuche forſooth as ſubſcribe to their ſynagogue, muche like as if they
Abſurditie of tranſubſtantiation. ſhould affirme, that all Chriſtendome vvere to be included in Kent. They confound the humanitie of Chriſt, making I can not tell how many thouſande bodies, turning the Godhead into the manhood, & the manhood into the godhead, agreeing vvith all the auncient heretiques that erred about his diuinitie and humanitie: for vvith the Eutichians & Mo-
For this poynt reade the tumbling of their ovvne ſcholemen. nothelites, they make him to conſiſt of two natures,
Anno.425. Priſceanus & Cyrus the firſt authors. Anno 579. but not to haue tvvo natures, neither tvvo vvilles: or els they make him to haue a phantaſticall body,
Niceph.lib.18. cap.45. as Marcion, Cerdon, and Manes did: to be in infinite places at once in heauen and in earth, denying the trueth of the humanitie: as Valentinus, they make him

him to haue a body of an ayrie, insensibl e, and inuisible substaunce, as also Apelles did: vvhereas his owne commaundement vvas, that vve should not beleeue him to be present in body, except by our senses vve could perceiue a difference betwixt him and a spirite. *Luk.24.39.40*

Such enimies they are, as belecue they can not be saued, vnlesse they be subiect to the Pope, vnlesse they acknowledge him to haue all authority in heauen, earth, hell, purgatory, and vvhersoeuer. Do not they herein playnly deny God, from vvhom alone is all saluation, as did Hebion, Cerinthus, Basilides, Carpocates, Photinus, Artemon, Paulus Samosetanus, Eunomius, Ætius, & Theodotinus, whom they vndoubtedly beleeue that the Pope can forgiue sinne? A grosser heresie, then euer the Scribes and Pharisees vvere infected vvith, vvho deeming Christ to be onely man, thought it extreme blasphemie for him to take vppon him to forgiue sinne. They are perswaded that the Pope by his benediction can make things more holy then euer God made them in their creation? that he can dispence vvith Christ, Peter, Paule, Moses, and all lawes both of God and man? VVho soeuer kisseth his shoe, though he vvere excommunicated, yet for so dooing he hath cleane remission *a pœna & culpa*, both from the punishmente and faulte. VVhat shall I saye? they are suche enimies to God, that they beleeue vndoubtedly, that if a Priest or one in holy orders know an harlot carnally, he sanctifieth and blesseth

Pope Lucius 24.q.1.cap. Recta. Calixt. dist.12. Non decet Nichol.dist.22. omnes. Greg. dist.80.ca.51. qui. Pope Hildebr. ex Plar. In vita Gre.7. Bulla Clementis. *Mat.9.3.* Panormit. errta de diuor tijs.cap.fin. Summa Angelica in dictione Papa &c. This did Pope Iohn 13.called Octauian the sonne of Albericus, vvho was the sonne of Marozia a harlot. Luitprand.li.6 Volat.lib.12.

Sigism.Neapo. Decisiones rotæ in decisionum tertia. Ant.Maria in addit.1. Decis.rotæ.Nouas. Ekius locorum communum cap.de ecclesia.5.q.6 Authorit in glossa. Eckius de consid. Statura canonum. Paulina Castalina. Glossa in causa.11.cap. Absit.

This is like the waye that Iulia deuiſed for triall of their mortification, to laye men and vvomen together, and a crucifix betwixt them. Agrip. art. 22. Maut. in Alph. Non abiuram incontinentiam, ſed matri- Clement.

VVith one drop of this bloud vvhich Iuli the thirde had at Rome, all Englande vvas pardoned. 1553. Non obſtantibus conſtitutionibus, & ordinationibus Apoſtolicis cęteriſque contrarijs quibuſcũque. Siluеſt. Prieti. us contra Lutherum. Staniſlaus Ecchinius in Chimæra. Alb. Pigghius. Hierarch li. 1. cap. 2. 16 q. 1. Quicunque in gloſſa Diſtinc. 34. Lector. 82. Clement the 1.

bleſſeth her in ſo doing, & as Petrus Rauennus ſaith Though handling & kiſſing be occaſions of inconſtancie & vnchaſtitie in laye perſons, yet in Prieſtes & thoſe that are in holy orders, it is far othervviſe. A wife he muſt diſauow & forſweare, but not a vvhore It is not good to touch a woman, therfore it is euill

And ſeeing euery prieſt maketh a God euery day, or as often as he conſecrateth, and therefore excelleth the Virgin Mary that did beare him but once, and from vvhom he onely tooke fleſh and bloud: It can not be that they can intende, commit, or performe any ſuch great euill. And if they doo, what great matter is it, ſeeing Chriſt redeemed the vvhole vvorld vvith one drop of his bloud, and left the reſt to the Pope, his vicar generall at Rome, and from him to all the other Prieſtes, that they might haue the ouerplus to make pardons vvithall, for theſe, eyther vvaightie or petie offenders. It vvould vveary a man to recken vp all their abhominations. The Pope and his generation are as lyke vnto Chriſt, as light is vnto darknes, and as Parſons Owle is to a Nightingale: For Chriſt beeing God, became very man: the Pope beeing an abhominable man, taketh vpon him the office of God, yea and to be aboue him and his vvorde Chriſt humbled himſelfe, & put him ſelfe as it vvere out of him ſelfe: the Pope maketh himſelfe equall vvith God, and not vvithout robbery, more then God. Chriſt neuer came amõgſt the multitude vpõ a barred horſe, both with ſwords and keyes, like a prince and a prieſt, though in deede he vvere both. But the Pope that vvill needes be his Vicar, he hath done it. The two ſwords vvith Chriſt, are

Presbyter Franciſ. Zarabella. So did Boniaſce the 8. and Reade Plat. Sabel. Volat. Robert Gagn. lib. 7. &c.

are both iuriſdictions ciuill & eccleſiaſticall, a Pope in the forenoone, a vvarrier in the after. yea Emperours, kings, princes & dukes ſerue him, vvayt vpon his ſtyrrup, leade his horſe, holde baſen and towell, carry in his ſeruice, vvayte vpon his cup kneeling, and all the reſt kneeling vvhile this is a doing. They beare his Canopy ouer his head, they kiſſe his foote: and vvhom the Lord hath annoynted to beare hys image amongſt men, they abaſe them ſelues and become ſlaues to this proud beaſt of abhomination. Chriſt had conuerſation vvith the poore, the Pope looketh at leyſure vpon the mightie, and he ſcarcely vouchſafeth them his preſence: Chriſt liued ſparingly and poorely, they deliciouſly & vvantonly Pope July, notwithſtanding his goute, vvould haue hys porke in deſpite of God, and vvas in ſuch a rage, alſo for his pecocke, that he blaſphemed God, alleaging that if God vvere angry for an apple, he had greater cauſe to be angry for his pecocke. Chriſte vvaſhed his diſciples feete, the Pope treadeth vpon the Lords annoynted vvith his feete. He crovvned Henry the ſixt vvith his foote, and vvith his foote vncrowned him agayne. Chriſt refuſed to be made a king, the Pope giueth, diſpoſeth, and tranſpoſeth kingdomes at his pleaſure and appoyntmente. He ſetteth princes and ſubiectes togeather by the eares, and maynteineth factions on all ſydes, to vpholde his proude Hierarchie, as Gregory the ſecond did irritate the ſubiects of Leo the Emperour agaynſt him, As Zacharie aſſoyled Pipin and the reſt of the French, from their oth and alleageaunce to Childericke, vvhom he made to trotte at his horſe heeles three myles togeather. Phocas a traytor and a murthe-

See the Pontifical and the booke of the ceremonies of Rome, that aſſignes the Emperor, princes, dukes, & Earls their ſeuerall places. lib. 1. ſect. 5. cap. 3. li. ſect. 5. ca. 6. Lb. 3. cap. 20. Anton. in ſumma part. 3. Tit. 22. ca. 5. 4. Cerem. lib. 1. cap. 80. l. 1. ſec. 5. c. 4. Baptiſta Egnatius.

He made Henry the 4. wayte vvith his wife & childe three dayes & three nights in the deepe of vvinter at his gates. Marius. Vergerius. fo. 13. Rogerus Houedenus. Ranulph. Rog. Ceſtrenſis. Pope Zachar. cauſa. 15. q. 6. cap. Alius. Boniface. 3. The places are quoted before ex geſtis Hil. debrandi.

murtherer is by him lifted vp to an Empire, and hee againe for recompence aduaunceth him to be Antichriſte, by giuing him that which the other ſought for, to vvit to be the vniuerſall Byſhop, vvhiche his predeceſſors condemned. Hilebrand that firebrande of hell, of vvhom all ſtories write ſhame, made Henry the fourth with his wife and Sunne to coole his feete, the ſpace of three dayes at his gate, before hee would admit him to his preſence. And Clement the fift, who pronounced the empire to belong to him, made Dandalus a noble man, and an Embaſſador from the venetians, in chaines like a dog to lie vnder his table. The Pope is the Sonne, the Emperor is but the mone. Emperors and princes be his Vaſſalles & feodaries, and receiue their crowns & dignities from him. They become his men. Euery hedge prieſt is before a prince, becauſe Prieſtes make God, but all his Princes are the Popes creatures. Chriſt ſent his diſciples to preach the Goſpell. The Pope and his Cardinals perſecute the preaching of the Goſpell, and their cheefeſt buſineſſe is to practiſe miſcheefe and treaſons, that his Soueraignty may be maynteined in al dominions. Chriſt himſelfe taught the goſpel, The pope can fly as wel as preach. Chriſt being both pore and vveake vvas compelled to beare his own croſſe: the pope beeing fat and ſtrong is borne of others. Chriſt vvore a crovvne of thornes, the pope weareth a triple crovvne of golde, garniſhed vvith precious ſtones. Chriſt vvould not take vppon him the deciding of a ciuill cauſe, vvhen two brethren ſtroue for lande: The Pope vvill meddle vvith all cauſes and deale with all perſons in Heauen, Earth, and Hell. Chriſte died to ſaue vs and bring vs to heauen: the

Clement li. 2. de ſent. & re iudica. cap. 2.

Rex venit ad fores iuſtans per vrbis honores. Poſt homo fit Papę ſumit quo dáte coronam.

Mat. 23. Reade Tindale of the practiſe of Prelates. *Mat* 5. 6. 7. *Mat.* 27. 32. *Luk.* 23. 26. 27 Cerem. lib. 1. ſe 2. fo. 33. 35. *Mat.* 27. 29. *Lu.* 12. 13. 14. Pope Innocentius 3. De Iudicijs cap. Nouit. Iulius Ciuſa 2. qu. 6. cap. ad Rom.

Pope

Pope liueth to kill vs, and lead vs to hell. Christ thorough his death reconciled vs to his father, the Pope continually killeth vs and draweth vs to his father the diuel. Fire & water are not so contrary as Christ and the pope. Christ was true and sincere, hee is false and counterfaite and notwithstanding all the prerogatiues of his chayre, (as hath bene partly touched before) which as Cusan sayth, hath the trueth cleauing vnto it, yet it is euident, that Leo, Liberius, and Anastatius vvere Arrians. Celestinns and Mercellinus Nestorians, Honorius, was a Monothelite. Ioh. 13. a cruell vallaine, the 14. a Tyrant, Hildebrand an helhound, a coniurer, an incestuous wrecth. Read his life set out by one of his ovvn Cardinalles. Boniface the 8. vvho entred as a VVolfe, raigned like a Lion, and died like a Dog, vvas so farre from not erring, that he is tainted vvith all kinde of villanies, and is accused to haue affirmed vvhooredome to bee no more sinne, then the chafing of tvvo handes together. No more vvas Pope Paschall, vvho set the sonne of Henry the fift, against his ovvn father. And made Pope Calixt to ride throughe Rome vppon a Camill, vvith his face tovvarde the tayle, and to holde the Camills tayle in his hande, in steede of a bridle, vvhiche doth no more commende his innocencie then this doeth Pope Innocents, vvho armed Phillip of Faunce agaynste King Iohn sometime our Souereigne Prince, to the disturbance, vndoing, and spoyle of this Realme. Thinke you not that Pope Sixtus the fourthe also, vvas a holye Father, vvho not onely him selfe vvas giuen to that filthye sinne of Sodomitrye, but also dispenced vvith Peeter Ruierius, and one Hierome

Aurea Legen. Pasc. temp. Laur. Valla de donatio Constant. Fulgosus de inusitat. mortis generibus 10. qu 3. vino. Harding. 131. Athanasius in quadã epist. Lyra in Mat. cap. 16. Sabel. Ennead. 9. lib. 3. Blondus decade 2. lib. 3. Benno. Viperg. Anselmus Rid. In the accusat of VV. Plesiùro knight. Pope. Paschalis. Carsulanus Platina. Vincentius. Stella. Mat. Paris. Pope Cal. xt. 2 Plat. de vita Pontif. Chronic. vernacul. Sixtus. 4. Ioh. Rauisius Textor.

Alphon. Mantuan lib. 4. Agrippa de Leuorinio. & oratiõ ad Louanienſes. Their doctrin is euident, their liues are ſo horrible that I am aſhamed to ſet them dovvne, ſee their ovvn ſtories. Præmonſtrat Volateran. Luitprand. Butching. Capgraue. Cõmentarius ſuper Arti Pariſ. Volat. Præmonſtrat. Renno Card. Sigeb.

Hierome for it, during thoſe three whole months of the yeare, Iune, Iuly, and Auguſt. I am vvearie of ſpeaking of all, the ſtories are plaine, that from that ſame firſt Apoſtata Bonifacius, to him that novv vſurpeth that ſeate, they haue bene all taynted and infected both vvith corruptiõ of doctrine, and lewdnes of life. VVhat ſhoulde I ſpeake of their cruelty, diſſention, liues, and death. Iohn the 11. vvas begotten in adultery, Iohn the 12. continued in it, The 13. vvas ſlain as he vvas committing it, the 18. vvas put to death and both his eyes put out, by the meanes and procurement of Gregory, about it. Pope Clemẽt poyſoned Lodouike. Sylueſter 2. vvas a notable coniurer, Gregory the inuenter of images vvas giuen ouer to all kinde of vvickedneſſe. Benedict is ſaid to be the corrupter of Rome vvith all filthineſſe, vvho ſolde his popedome for a great ſumme of mony. Stephen ſo raged againſt Formoſus being deade long before, that he diſanulled his decrees, tooke vp his dead carcaſe, threvv it into Tyber, chopt of three of his fingers, and cut off his noſe. Vrbanus drounde fiue of his deereſt Cardinalles in ſackes. If this be not ynough to proue all theſe popes, and thoſe that hold of them, and iuſtifie them, ſuch vvicked ones (vvhich is alike vvickedneſſe) to bee enemies to God; let their owne vvritinges, I ſay, be further ſearched. In all thinges they are moſte contrary to Chriſte. The vvhole deſcription of Paule agreeth to them in all poyntes.

Plat. Sabel, *Prou. 17.*

Nauclerus.

Plat.

Hiero. in Dan. cap. 3.

VVhereas it is further ſayde, *that he ſhall lifte vp him ſelfe aboue all that is called God* It is moſt euident, he contenteth not him ſelfe vvith the tytles and honours that belong to Angels and men, but will haue thoſe

that

that belong to God himſelfe. And his clavvbackes and flatterers, not the groſſeſt but the fineſt and vvittieſt; not of thoſe old flattering ciuilians, but our nevv oilemouthed diuines, M. Harding and ſuch like hold, that after a ſort he may be called God. Euen as Antiochus, Domitian, and Caligula arrogated thoſe names, ſo do they, & therfore they make no bones to take it thus. *Thou art another God on earth.* And Cardillus a ſpaniard writing in defence of that late conſpiracy of Trent, often times calleth the Pope an earthly God. And Cardinall Hoſtienſis ſayth, that excepte ſinne, the Pope hath povver to do *vvhat ſoeuer God him ſelfe can do.* Chriſt and the pope make but one conſiſtory, and Chriſte hath receiued Peter into the felovvſhip of the indiuiſible vnitie. And therefore the Canoniſtes haue inſtituted vvhole diſputations, whether the Pope be God or no: whether he cannot do vvhatſoeuer God may do: That no appeale can be made from the Popes conſiſtory to God, becauſe *ab uno ad ſeipſum non eſt appellatio.* And they confeſſe plainely to all the vvorde that hee is *Dominus Deus noſter papa* our Lorde God the pope. And albeit the late qualifiers ſay, that he is neyther God nor man, but a thing betvveene both, yet they affirme, that kinges reigne by him, vvhich is ſpoken onely of God that he hath all povver in him, aboue all povvers as vvell of heauen as of earth, therefore he doth vvhat himſelfe luſteth, yea vnlavvfull thinges, and he is more then God. Shall any man checke him? are not the ſcriptures ſubiect vnto him; being God, do they not ſay truely? that the pope can diſpenſe againſt the lavv of nature? againſt the Cannons of the apoſtles, againſt the nevv teſtament, againſt all the commandements,

Criſto. Marcel. in Concil. Lat. ſeſſ. 4.
Cardillus pro Concil. Trid.
Extra de tranſlationum Epiſcopi.
Quanto Hoſtienſ.
Leo epiſt 89.
Extra in ſexto. lib. 1.
De conſuetudine. Non putamus.
Extrauagan. Ioh. 22.
Ceremoniar. lib. 1. cap. 2.
Concil. Later ſub Leo dec. in oratione Stephani.
Frauncis Zarabella. 15. quæſt. 6.
Authoritat. in gloſſa.
Diſt. 82. Presb. felix in conſtitutionibus.
Statuta Canonū 6. queſt. Quicunque in gloſſa.
Felinus de maioritate.

dements againſt Pauls epiſtles, In baptiſme he may alter the form, In marriage he diſpenſeth vvith al perſons, ſauing onely vvith father and mother. A man may marry his own ſiſter, and here of Pope Martin the fift hath left vs an example. Nay, one ſayth, that the pope may diſpenſe *ſupra ius*. & of vnrighteouſnes he can make righteouſneſſe, and of no ſentence, hee can make a ſentence, and of nothing hee can make ſomething. Hee challengeth ſuche authority to expounde and declare the Scriptures, as it is not lawfull for any man to holde or thinke the contrarye. Of the fulneſſe of his powver he can do all thinges, If this bee not the mouth that Daniell ſpake of, that vttereth preſumptuous things, let themſelues iudge, if they haue any ſhameſaſtneſſe in them. If this bee not that beaſt, before whome the kinges and princes of the earth haue fallen downe and worſhipped: Let maſter Cenſurer or Parſons Howlet together with all that darke broode tell me. But this is that Beaſt, to whome they haue yelded their power, and the woman that ſitteth vpon this beaſt, is that filthy ſinke of the worlde, (as they ſpeake of their ſtewes which they tolerate) I meane the citty of Rome, to whiche power is giuen ouer euery tribe, language & nation: which all the inhabitantes of the earth ſhall worſhip, whoſe names are not written in the booke of life. And howſoeuer this monſter come vnder the pretence of holineſſe, and will haue theſe ſwelling & preſumptuous titles of moſt bleſſed and holy father; yea, willbe called holineſſe it ſelfe, and vvill be placed in ſuch abſolute and ſpirituall eſtate of holineſſe as none can be in, but himſelfe, and therefore muſt not be accuſed of any fault whatſoeuer vvithout cri-

Summa Angelica in litera p.p.
Panorm extra Hoſtienſ. de tranſ. epiſc. c. P. Quanto.
Haruæus de poteſtate Papæ.
Card. Cuſ. ad Bohem. epiſt. 2

Daniel. 7.8.

Apoc 13.

De maior. & obed. vnam ſanctam. In gloſſa.
Diſt. 40. Non nos.
Greg. in Iob. cap. 34. lib. 25. cap. 14.

enledge,yet herein alſo he is plainly proued to be that Antichriſt,that being a damnable man and no ſpirite by lying he feineth himſelfe to be God, and therfore feigneth himſelfe to be religious;that vnder the couler of godlineſſe he may deceiue, yea he calleth himſelfe God, and cauſeth him ſelfe to be worſhipped. There is nothing belonging to Chriſte and to his ſpecial office,that he doth not take vpon him: he forgiueth ſinnes,chaungeth the nature of things, will bee heade of the churche, an vniuerſall byſhop, Lord of the world,a commander of Angelles,without error and what not? This is a plaine token that he hateth God, ſeeing he will be called by the name of God. And being a theefe,an Apoſtata,and a ſlaue will yet be worſhipped as God, and proclaimed as a king. This is he,who holdeth that his decrees, muſte be eſteemed as ſpoken by the inſtincte of the holye Ghoſt from Peter himſelfe, vvho hauing full authority muſt conclude,decide and define all things,who is the wonder of the vvorlde, and therefore of Papa is called Pope,before vvhom not onely all creatures but the greateſt princes of the vvorld muſt doe homage. God the iudge of the vvhole vvorlde vouchſafeth oftentimes to communicate to vs miſerable worms a reaſon of his doings,but this monſter muſt yeelde no reaſon: No man, vvhatſoeuer he doeth, muſt aske him vvhy he doth it. The very heauens ſvveate at his abhominations. And therefore I conclude this firſt part,that this is the very Antichriſte, that ſitteth in mens conſciences, And that vvhole body the head and members is that Babilon, Aegipt and Sodome,enemies to Ieſus Chriſte, the true and onely head of his church,and to all his members.

Anſel.in 2. Theſ.cap.1.

Euſeb de preparat.lib.7.

Irenæus. Agatho. Diſt.16. Boniſa. extrauagant.cap.de obedient. Gloſſator in proemio Clementino.

Novv

The papiſtes are enemies to al chriſtian princes.

Nowe it followeth to proue that they are enemies to Chriſtian princes, and namely the moſte daungerouſe and greateſte enemies, that our Souereigne, the Queens Maieſties that now by the grace of god reigneth ouer vs hath. Being proued (as they are) enemies to God, hovv can they be friends to his miniſters & magiſtrates vvhom he hath appointed vnder him? If true obedience to Princes muſt neceſſarily flovve from dutifull obedience to God, hovve can they obey men, that haue no feare of God, vvell they may couch & crouch for fear of the vvhip, and yeeld an outward & ciuil reuerence, ſuch as M. Cenſurer ſpeaketh of, but they can neuer loue truely as children, but feare as ſlaues, vvhom true knovvledge hath not framed, for, and in reſpect of God, to yeelde obedience and duety. That this true obedience hath bene taught, aduaunced, & eſtabliſhed in the hearts of men by the goſpell, it is apparant to all men that vvill not bee vvilfully blinde, and of malice kicke againſt the pricke. For vvhere hath there bene greater and more godly obedience, humble, lovvely and faithfull loyally in the heartes of ſubiectes tovvards their Princes, vvith the vvilling bearing of al burdens and paying of all taxes, impoſitions, & ſuch like ciuil dueties, but vvhere the goſpel hath moſt floriſhed? let al the countries in the vvorld, where it hath bene receiued, ſpeake the truth hereof. Contrarivviſe, the troubles that haue ariſen (as it cannot be denied, but that there haue beene greate troubles by occaſion thereof, in many places of the vvorld) yet they haue all ſprung from the vnquiet and hammering heads of faythleſſe and traiterous Papiſtes, vvho in fauoure of their idolatrie haue alvvayes vvith a deadly hatred

The Goſpell teacheth obedience in all perſons, the Pope reſiſteth it.

per-

perſecuted the truth, and the true profeſſors of it. And be they vvhat they might bee, of vvhat eſtate or condition ſoeuer, ſuperiors or equals, Magiſtrates or vaſſals, Princes or ſubiectes, they haue alvvaies bene ſet againſt, vndermined & ouerthrovvne with out all reſpect, if once they haue made but shevve to embrace the Goſpell, And hereof haue Chriſtian princes found their troubles, common weales their vvaſtinges and ouerthrowes; Chriſtian people pitifull effuſion of bloud, ioyned with hideous cruelty, ſuch as vvas neuer exerciſed amongſt heathen Tyrantes. And though all the ſimpler ſort of Papiſts amongſt the common people be not to bee drawne into this companye of miſchieuous conſpiratours, traytors and rebells, but rather are to bee deemed as ignorant deceiued, and ſeduced by the finer ſort of heades, yet theſe greateſt and wittieſt, their captains, and cheefteines being politiques, haue offended of knowledge: and making that reckoning of the Pope that they doe, they muſt needes be enemies and traitors to our ſouereigne Prince the Queene, euen ſuch, as they are to God For they being fully perſwaded in conſcience & in deed, that the pope is Chriſts vicar, that princes muſt reigne by him, muſt needes deny that thoſe princes who allow not his authority & are ſo farre off from being ratified by him, that they are excommunicated and depoſed (as much as lieth in him) from their crownes and dignity; they muſt deny, I ſay, as in deed they do, that ſuch ar lawful princes, and therefore deny them al obedience. And hence it is, that popery is alvvayes accompanied with treaſon, rebellion and conſpiracye, vvhereof, as our ſouereigne Lady hath taſted more then her

highnes progenitors, in regard that ſhe hath more aduaced the goſpel, & yet God be praiſed, hath bine deliuered frō thē, ſo they, making but the leaſt ſhow that could be, of fauoring the true religion (ſuch as thoſe darke times could but afford them,) vvhich vvas very dim; haue yet had ther hāds ful, being many times put to their ſhiftes, & hardely eſcaping the loſſe both of their crowns & liues. So was Henry the 2. dealt withal whē his crovvn vvas plucked frō his head: & he cōpelled like a priuate man, to the no ſmall diſgrace of the maieſty of a prince, to creep to the popes legat, to be reſtored again So vvas king Ioh. dealt with al, whē frō the Pope, by the means of the byſhops & monks, he was diſcharged frō his gouernmēt, his ſubiects releſed from their alleageance, his nobles in arms & in fielde againſt him, & at length finiſhed his miſerable life, by the treaſon of a Monk that poiſoned him, & himſelfe with him, as their own ſtories haue deliuered vnto vs. So dealt they vvith Henry the 8. a famous prince, ſtirring vp the emperor againſt him, the french king & others, vvherein thoſe ſame notable traitors & negromancers Cardinal VVolſey & Cardinal Poole vvere ſpecial dealers; doing as much as lay in thē to depriue him of his kingdōe. As for that bleſſed impe king Edvvard, all the cōmotions and treaſons that vvere ſtirred vp and practiſed againſte him both at home & abroade came from the pope & papiſts at Rome. Let the ſtories be ſearched, I ſpeake not ſo much of thoſe former times. I could ſhevve hovv king Harrold loſt his kingdom, for baniſhing one Robert, Archbiſhop of Canterbury, vvho flying to the duke of Normādy vvas not only reſtored to his Archbiſhopricke again, vvhether the king vvould or no, but the ſaid duke being

Henry the ſecond.

See our own ſtories.

King Iohn.

Mat. Pari. 1211

Card. Pol. li. 3.

In North folk, Deuonshire, & other places.

Capgr. Guil. VVeſtmon.

ing aſſiſted by the pope, got the vvhole Kingdome. So did Anſelmus a traitor trouble VVilliam the ſecond, about the election of Byſhops, vvhich vvas by his ovvne right, that in ſpight of the Kings teeth, he brought it to the pope that Antichriſt. I coulde alſo ſhevve hovve one Raphe, a pilde and ſhorne Byſhop of Cheſter, did ſo iuſtle vvith the king about a tribute for vvhores, that he ſuſpended the Churches, ſtopped vp the dores vvith thornes, and compelled the King to yeeld vnto him, vvhich he could neuer haue done had not the pope and diuers of that trayterous crevv aſſiſted him. So one Stephan Langton an archbiſhop cauſed the realm to be enterdited, ſtirred vp rebellion in Ireland, and prouoked the pope to conquer it, till the king became the Popes tenant, and receiued the crovvne at his handes; So Thomas Arundel, beeing alſo Archbyſhop of Canterbury and Chauncellor (for then all offices might meete in any of their men) in the time of King Henry the ſecond, being exiled vvith the Earle of Darbye, belyke for ſome treaſon, vvhen the King vvas abſent, they depoſed him, & aftervvards put him to death. So raged they alſo againſt good duke Húfrey, the ſtories ſhewing, that he began to ſee, and ſmell out their knauery. The Biſhop of VVincheſter ſet firſt vpon him at London and aftervvardes in a Parliament time, not farre from Bury they murthered him. VVhat ſhoulde I ſpeake of Richarde Scrovvpe Archbyſhoppe of Yorke in the time of Henry the fourth, vvho vvas in the fielde againſt the King, and had the revvarde of a Traitor. And hence vvas it that they made ſuche lawes againſt the procuring of excommunications, Bulles, or eccleſiaſticall cenſures, from the Pope or

Anſel. VVil. the ſecond.

Rafe Byshop of Cheſter, Barus. Bale.

Step. Langt.

Tho. Arundel. All this is teſtified in our owne chronicles.

Guil. of Malm. Guil. Newbri. Barns.

Rich. Scrowp.

See of Rome, againſt the king or any of his ſubiects, euen in thoſe dayes, when popery moſte flouriſhed. In the time of Edward the firſt, one for procuring an excommunication from Rome, againſte one of the kings ſubiectes, vvas baniſhed the realme, and had ſuffered, as in caſe of high treaſon, had not the Chancellor and treaſurer of England made ſpeciall ſuite for him. Therefore alſo it vvas enacted that no forreine power, ſhould hold any plea without the kings protection within this realme or take any, vvithout. The Pope ſhould giue no benefices, nor byſhoprickes heere. They that procured cytations or procurations from Rome, fell into a Premunire, So did they that tooke letters of Attorney, formes or adminiſtration for benefices, without the kinges ſpeciall licence. It was made death, to fetch, procure or cauſe to be procured any Summons, excommunications or ſentences from Rome. If any tooke vpon them the tranſlation of any Byſhop, ſued any proces or ſentence, excommunication, Bull or inſtrumēts, touching the kings crown or regality, brought them in, or receiued them, notified them, or made execution of them vvithin the Realme or vvithout, both the offenders and maynteiners were out of the kings protection, their lands and goodes were confiſcate, and Bulles from Rome for diſmes was a Premunire. I ſpeake not of our late parliamentes and lawes, becauſe they will holde they are none, as not beeing ratified by their Pope and themſelues. This being ſo manifeſt & plaine, I maruaile at Campions impudency that will aduouche the Romiſh religion, not only by diuinity, and philoſophy, but alſo by law both ciuil and temporal yet in force; and yet herein I durſt

Auncient preſidents to ſhew vvhat they were demed that procured any Bulles or diſpenſations from Rome.

Anno Edvv. primi, tertio.

Anno 27. Edvvard. 3.

Stat. Carleol. in anno. 30. Edvv primi.

An. 25. Edvv. tertii.

An. 27. Edvv. tertii.

Richardi primi Anno. 30.

An. 16. Rich.

An. 2. Henry. 4

dùrſt appeale tó thoſe lawyers that are his beſt frends & fauour his religió moſt, (the laws ſtanding as they do) if they would plainly ſhew their iugemẽt. Alack muſt the triall of Gods religion, that is alway one & perfect, bee ſubiect nowe to the chaungeable lawes of men: and yet it may appeare in all ages and times, ſith Antichriſte diſplayed him ſelfe, that hee and his members haue bene the greateſt practiſers of treaſons that euer vvere, and being ſuche euill men haue brought forth thoſe good lavvs, that hath bene made againſte ſuch vſurpation, and vnnaturall trechery againſt God, their naturall Prince, ſtate and country. I could rehearſe that alvvayes treaſon ſprang from their practiſe ſpecially vvhen princes began to ſee ſome glimering of the truth, And this was the cauſe that vvhen king Henry began to baniſhe the popes authoritie, he and his land vvere interdicted. And did not Cardinall Poole perſvvade Charles the fifte in an oration, being bent againſt the Turke, to leaue all that buſineſſe, & to bend his forces againſt England, encouraging the ſubiects of the realme againſt their ſouereigne Lorde? The Goſpell and the profeſſors thereof, hovvſoeuer they be charged by viperous and peſtilent tongues, ſuche railers as Surius, VVicellus, Frarin, Baldvvin and the reſt, (vvho ſeeme to haue ſtudied that faculty aboue the reſt) that from it and the preachers therof, hath ſprung vvarre, bloodſhed, diſobedience, contention, and enormities in France, Germany and other countries: The truth is, that from them ſelues and vnder their ovvn vvinges theſe cockatriſes egges of treaſon and rebellion haue euermore bene hatched, or elſe from ſuche frantique furies as themſelues, I meane, the Anabaptiſts, vvho,

Reginaldus Polus. li. 3.

howſoeuer they differ in ſome heads, yet they are faſt tied together by the tailes. For Caluine, Beza, Luther and ſuch other excellent inſtruments haue bine from time to time, the onely oppugners and reſiſters of theſe heretiques, and their rebellious proceedinges: vvhen Papiſtes haue clapped their hands and laughed in their ſleeues at them, becauſe hereby truth vvas brought into hatred with Chriſtian Princes, and they followed the aduantage to ſet vp their curſſed Idolatry and hereſy: And therefore I vvonder not a little at this platterfaced owle of Parſons, that vvith his ſtaring and ſhameleſſe countenance, dareth euen to the maieſtie of a Prince, vvhome the Pope his maſter and all the right papiſts, ſuch as he calleth the horter ſorte of Catholiques, condemne as a Schiſmatique, and heretique and therefore think themſelues diſcharged of all obedience, and her highneſſe to haue no right of gouernment ouer them, that he ſhoulde thus fawn vpon her vvhom he condemneth, and loueth as well as the light of the Goſpell, vvhich neither he, nor any of that darke broode could euer abide, yet I ſay; that he dareth thus ſhamleſly to flatter, as though ſhe were ſo ſimple to be catied avvay with wordes, when ſhe ſeeth & vnderſtãdeth their deeds, hath felt of their practiſes, and (if God of his wonderful mercy had not kept her highnes) had taſted of their cruelty, as other Princes & noble gentlemen haue done before her & round about her. VVhat ſhoulde I blot paper, in ſetting down ſuch things as euery book ſoundeth forth: only let vs hear out of the mouth of the papiſts one of their owne doctors, howe they eſteem of her maieſtie.

The impudencie of Howlet

Sand. lib. 7. pa. 30.

Sanders the mouth of the papiſtes, his booke dedicated to the Pope approued by the Cardinalles & allovved by the popish diuines, of Louaine.

I meane not to ſet that downe, that might yeelde me ſome aduantage againſt them, as neither ſtanding vvith my duety to rehearſe it, beeing ſpoken to the

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diſhonoure of her maieſties perſon, not beeing fit to be noted by writing in the face of the worlde, but rather to receiue, a puniſhment due for ſuch preſumptuous traytors: onely I vvill mention, hovve he maketh Story, Felton and others, that vvere condemned not in any cauſe of religion, but for high treaſon, hovv he maketh them Martyrs. The moſte obſtinate, that refuſe vvithout all reaſon the meanes of their ſaluation, and haue bene for contumacie and iuſt demerites impriſoned yet liuing, he calleth conſtant confeſſors, but I hope, ſome of them are aſhamed (I know vvhatſoeuer they are, they maye bee) to haue their names in ſuch a kalender. Of thoſe ſame rebels in the north that appeared in actual rebellió againſt her high neſſe, he maketh a ſolemne kalender, hee putteth in a Catalogue their names and conditions, giuing it this title. *Anglorum qui ob fidem Catholicam, & Romanæ Eccleſiæ primatum, arma ceperunt, & adhuc exilio agunt nomina & conditiones.* The names and conditions of thoſe Engliſh men vvhich tooke arms, and are yet in exile for the Catholique faith, & for the primacie of the church of Rome. He rehearſeth the Bull of Pius Quintus againſte her highneſſe, and plainely aſſeuereth, that it vvas for iuſte cauſes declared and publiſhed. He calleth her maieſty the pretended Queene, and ſheweth howe Doctor Morton was ſent into England to admoniſh certeine catholique noble men, that Elizabeth that then gouerned was an Heretike, & that for that cauſe ſhe was by very right, fallen from all gouerment and power, vvhich ſhe vſurped ouer the catholiques, and that ſhe might be accounted of them vvithout any danger, as an hethen & Publicane, neither that they were ſtom henceforth, boũd to obey her laws & cõmandemẽts. Hereuppon he ſhevveth, that many noble men aduẽ-

So doth Briſt. mor. 15. fo. 72. 73. Storie, Felton, the Nortons, VVodhouſe, Plũtre, and all the Northren men that were in actuall rebellion vvere Martirs, the other in priſõ & exile, confeſſors.

Lib. 7. de viſib. Monarch. pag. 730. pag. 734.

tured to deliuer their brethren *ab hæreticorum tirannide*, from the tyrannye of heretiques, and albeit thinges fel not out to their expectation, yet he praiseth their attempt. In another place he affirmeth that albeit in some cases, Kinges and Emperors that gouern christian people be not subiect to Christes ministers, yet by the vertue of the keyes of the kingdome of heauen, vvhen their gouernementes hurte the trueth of fayth, and the saluation of soules, they are to be deposed. Did euer any professor of the Gospell vtter such a sentence? Alacke, they cry out of VVickliffe, for an article vvhich themselues gathered and forged many yeares after his death, that princes beeing in deadly sinne are no longer princes, nor subiectes are to yeeld them any longer obedience, vvhich yet the article (as it vvas first set dovvne in the Concill of Constance) speaketh of Priestes and Byshops. This Ovvle also vvhoopeth against vs of obedience, that we break the book, that vve despise authority, that vve do this and that, but look vpō the face of this babe, mark the feature of this cub, vievv his clavv, & tel me vvho is his damme & Syre, we or these traiterous Papists? Sāders sayth, *If a king vvere first a Catholique, and aftervvard becommeth an heretique, or an Apostata amongst Catholique people, he must be removed from the gouernment of his kingdom*, And a litle after, *If the Apostle tooke it not vvell, that Christians being novv vnder infidell magistrates already, established by common lavve, shoulde striue or goe to lavve vnder them, hovv much lesse vvould he haue born that the same Christians should of their owne accord haue set an infidell or suffered an obstinat heretique to raigne ouer them? to whom (saith he) thou must not say so much as Aue, for feare of communicating with their euil workes. How can they serue him as their king without great sinne? or is it not more to obey an heretique then to salute him?* Do you thinke the Queene is not like to haue good seruice & obedience of such as may not vouchsafe to salute her? Do not they call her

Lib. 20. cap. 4. 78.

In arti. VVickelef a Conci. Constant. annotat.

Li. 2. ca. 4. 78.

their

their mother, *Gods ſubſtitute, and their ſouereigne Queene*, in mockage, vvhen they cry thus al haile, and yet buffet her, breking the very neck of her auctority. The ſame Sanders further addeth, *that it is the ſpecial duty of Bishops, to pronounce their Prince an heretique or an Apoſtata, aſwel that they may declare the ſubiects frō thenceforth to be free frō yeilding the obedience, as that they may labour, that another aſoon as may be, may be placed. And if the ſubiects ſayle herein*, Paſtorum eſt quacunque poſſunt ratione prouidere, vt qui ſedet in cathedra peſtilentiæ non regnet in eccleſia Dei, *It is the office of the Paſtors, by whatſoeuer meanes they can, to prouide, that he that ſitteth in the chayre of peſtilence raigne not in the Church of God.* This traytour throughout that vvhole chapter laboureth to proue, *that an vnfaithfull ought not to reigne ouer the faythfull*, yea he asketh *whether he be worthy the name of a man*, who *ſhall maintaine that an euill king ought not to be compelled to giue ouer his magiſtracie*, he ſayth, that *after one or two admonitions, if ſuch remayne obſtinate*, ob eam cauſam a temporali præfectura, quam in Chriſtianos tenent, per ſententiam Epiſcoporum deponi & poſſint & debent: *For the ſame cauſe they may and ought by the ſentence of the Biſhops to be depoſed from that temporall gouernment which they holde ouer Chriſtians.* After a long diſputation he maketh this concluſion, Prorſus igitur licet eccleſiæ Chriſti, Regem hæreticum, ſchiſmaticum, ſymoniacum, eum denique qui ſeipſum corrigere non vult, regimine ſuo amouere, & alium eius loco inter Chriſtianos præficere. *It is altogether lawfull for the Church of Chriſt, to remoue a king that is an heretique, ſchiſmatique, a Symoniack, and to conclude, ſuche a one as will not amende, from his gouernment, and to ſet another in his place.* If amongſt a multitude one priuate man or two, haue ſhewed their priuate opinions, not in cōmon, but extraordinary caſes, not by ſuppoſition, againſt ſuch as they accounted tyrants, but tyrants in deede, O how they yelpe, ſchrich, yell, crovv and vvhope, to bring all the reſt into hatred, and yet theſe are their opinions: in them forſooth catholike and religious, but in vs hereticall and trayterous.

Pag. 78.

This

This made Biſhop Fyſher and Syr Thomas Moore vvith diuers others, to looſe their heades, ſuppoſing to dye Catholiques, they had in deed as they vvere and deſerued, the reward of traytors. The Pope that then vvas, I meane Pope Clement that vvas the ſonne of a Curteſan, ſent out a Bull againſt king Henry the eyght, but thanks be to God, it neyther ſhooke his ſeate, as he had thought it ſhould, neither depriued him of his kingdomes, as he vndoubtedly looked for; but it vvas a meanes to bring many of thoſe Romiſh calues to a iuſt end, though many ventured but to late vpon his abſolution, except they tooke it after this life in Purgatory.

Of this vvholſome doctrine confirmed by the Popes practiſe, haue ſprong all rebellions, treaſons, trecheries, tumults, ſeditions, and vprores, in all cõmon vvealthes and countries, vvhere the Pope hath had any thing ado, not of any right, but by vſurpation. For Emperors were vvont to depoſe euil popes, now euil popes depoſe good kings. So vvas the gouernment of France once by ſuch a depoſing, tranſpoſed from the right heires for euer. VVhen Zachary depoſed Chilperick, & Pipin his Marſhal became king. So did Vrban depoſe Perſe the king of Spayne, ſetting in his place Henry a Baſtard. I rehearſe not Phocas, nor Henry the fourth, becauſe I haue mentioned them before. So vvould Pope Pius impiouſly haue done, if his power had ſtretched, to our gracious Queene, whom the Lord long preſerue, to hold vp his ſcepter among vs. Neither ſay vve as Parſons Cenſurer, vvould make vs ſpeake, that euery contrary profeſſion receyued in any ſtate or countrie is by and by treaſon, or that they vvhich profeſſe any contrary

Plat. lib. 10. a. Tom. Conci. In vita Syluetij & Vigilij. Io. de Pariſijs cap 14. Faſciculus tẽpor. q. 6. cap. Alius.

contrary religion are by and by traytors. For falſe-hood is many times defended and perketh vp, when trueth is in ſecrete and hardly ſhevveth her face. The vvorld loueth her ovvne, and all princes be not true profeſſors and receauers of Prophets: But this vve ſaye, that Popery and treaſon are commonly inſeparable companions and pevve fellowes. The foundation and vvhole buylding is nought els but treaſon and trecherie. Chriſt and his Apoſtles profeſſed the trueth, taught true obedience, gaue to Cæſar that vvhich vvas Cæſars, and to God that vvhich vvas Gods. Chriſt payde tribute for himſelfe and for Peter: and though trueth be contrary to falſehood, yet there is no treaſon in trueth agaynſt falſehood, but in falſehood agaynſt trueth. Our gracious Soueraigne therefore by the grace of God maynteining trueth agaynſt falſehood, true religion agaynſt ſuperſtition, vpholding the Goſpell of righteouſnes, and reigning by Chriſt, they that ſhall reſiſte it, ſeeking together her ſubuerſion vvith it, from a forreigne Italian vſurper, are not only traytors agaynſt her, but agaynſt God. They that ſhall pinche her authoritie, diſanull it, perſwade to forreigne power, depende vpon her enemie, practiſe agaynſt her, refuſe theoth of obedience, bring in Bulles to roare out her depriuation, diſcharge her ſubiects from duety, holde her as an heretique, and labour to vvithdraw the louing hearts of her ſubiects by any nevve pardons or reconciliations; all vvhich the Papiſtes haue done, and doe practiſe dayly; they are enimies to God, to her Highnes, to the vvhole ſtate, and to them ſelues: and except they ſpeedily repent, God in iuſtice vvhen they thinke

The Cenſurer of M Charkes booke vvhether it vvere Parſons ſhrouding himſelfe alſo vnder the name of Hovvlet or any others.

think leaſt of it, vvill finde out their vvickedneſſe, and as he did vnto Story make thē feele the puniſhment of their vvicked treaſon? If this be not their dealing, let me be reproued. If their rebellion in the North, their conſpiracie in Norffolke, their calculating her byrth, their practiſes by Sorcery, by imagery, and ſuch trumpery, their libelling and ſlaundering, their threatning and monſtrous flattering, their actuall inuading of her highnes territories and dominions, vvith giuing placards to the meaneſt of her Subiects to ſhed her bloud, that hath bene alleaged before, be not ynough to conuince them to be traytours, let me beare the ſhame of it. I could ſet downe the particulers, but that the ſame are handled, and it may pleaſe God, one day, beſides that vvhich is already declared, that a iuſt treatiſe vvill be publiſhed of it. I referre the reader for further ſatisfaction herein to the vvorthy vvorkes of M. Norton publiſhed at that time, vvhen the Bull roared ſo terribly in our eares, and to his vvarning giuen to our Northren rebels. I referre them alſo to Howlets checke nowe in publiſhing. VVho did theſe things but Papiſtes? vvho procured the Bull, brought it into the Realme, ſet it vp, and publiſhed it? And vvhat vvas the matter, agaynſt vvhom, for vvhat, and to vvhat purpoſe? VVhat vvere theffectes? vvho platted the depoſing of the Queene, and rearing vp of another Mary amongſt vs? VVho conferred vvith the Diuell? ſowed ſlaunderous reportes and lyes to effect their malicious purpoſes? VVho had their eſpials, their Seminariſts and landleapers to gadde from place to place, and from countrie to countrie, and from gentlemans houſe to gentlemans houſe to

ſhedde

ſhedde the ſeede of rebellion, but ranke and traytetous Papiſts? They that are in high places, knovve to vvhom the knowledge of theſe things ſpecially belong, that alvvayes conſpiracies, treaſons, practiſe of her maieſties death, hath bene found in that neſt, For hovvſoeuer they glauer, their minds are knovvn, and their doings are ſeene, and to the diſcomfort of all papiſtes be it ſpoken, God of his goodneſſe hath from time to time brought their ſecreteſt conſpiracies and attemptes done in the darke to light; he hath throvvn their hidden treaſons into our lappes, vnfolding thē & laying them open; in tender regard of his churche, and to the ende her highneſſe taking good heed might more & more be confirmed in the truth, & learn to reſt in the aſſurance of his protection, that hath bene her mighty defence, in all her greateſt dangers. And, thanks be to his goodneſſe, he hath done it vvithout any great bloudſhed or hard dealing, either of rack, or of any other tortures, and though it pleaſe proude M. Cenſurer to vtter his malapertneſſe, entering into the iudgement of her maieſties dealings, concerning the racking of thoſe lately in the tovver, bearing the worlde in hande, that it vvas for religion, yet he might haue conſidered, that it is much better for one or tvvo bodies to be ſcarred and ſeared, then that a vvhole countrye ſhoulde bee betrayed: that one member ſhoulde bee cut off, then all the reſte ſhoulde periſhe, and had hee beene ſo vniuerſally ſeene, as he vvould ſeeme to be, he had had ſufficient vvit to conſider, that they comming euer at ſuche time as they did, their complices the Popes ſculdiers appearing in actuall rebellion in Irelande, and diuers

comming

comming ouer in companies and troupes, to ſcatter (vvere it) but their errors, their Honours had good cauſe finding them obſtinate agaynſt religion & her Highnes lawes, to diſtruſt their fidelitie, & in tegarde of her Maieſties ſafetie, rather to feare them vvith the racke, then vve ſhould be feared vvith the ouerthrow of our floriſhing peace and countrie, vvhich God in mercy turne from vs. This alſo hath God done for her, that her Highnes may cary alwayes a thankfull heart tovvards him, vvhen ſhe ſhall haue ſuch experiẽce of his mercy in preſeruing her, when ſhe ſhall be eſtabliſhed in iudgement, not to be affected vvith euery Syrens voyce that ſeemeth very ſweete, but yet bringeth a ſharpe deſtruction, as this Howlet, that vvith his yuybuſhe at the firſt is very humble, lowely and low, but reſteth not there. For as it groweth and getteth ſtrength, it claſpeth and girdeth ſo hard, that vvithin a litle time it vvill kyll the heart of the greateſt oke, and get aboue it; to be an harborow for ſuch owles and vncleane byrdes as him ſelf is. And euen ſo did the Pope firſt deale with the Emperour, he crept alow, till his authoritie bare him vp, & ſo he crept vp by litle & litle, till the empyre decayed, vvas remoued and ouerthrowen, and now he is become the harborow for all the filthy byrds in the vvorld. I vvill make no farther application, the vviſe I hope vvill ſee light at a litle hole.

VVho haue bene thoſe traytours that haue ſtirred vp other Princes agaynſt the Queene? vvho haue procured their forces, and labored for an alteration by colourable practiſes, but Papiſtes? VVho haue beene ſuch trayterly fugitiues as them ſelues? vvho are the authors of erroneous & trayterous bookes,

foyſted

foyſted foorth as vvildfyre,& throwen as fyrebrands into our church & cõmon vvealth,to kindle the fyre of rebellion,but Papiſts? For vvho hath vvritten againſt her Highnes by name,againſt her truſtie coũſaylors,but you Papiſts? againſt ſuch as you moſte hated,bicauſe their vviſdom & care in the Lord was againſt you, ſome being deliuered frõ your malice, & other yet liuing maugre your heads,to help(as lõg as it ſhall pleaſe God) vvith their faithful Counſayle againſt you? vvho hath taken vpon them to decide titles,to diſcouer,as they ſay,priuy treaſons,to debate of ſtate matters, and to make heires apparant, but Papiſts? VVas there any one proteſtant that can be named that did theſe things? No goodman Howlet,howſoeuer Surius,Frarin,& ſuche ſcurrilous raylers charge the Goſpell and the profeſſors of it,it is vvith the ſame trueth that the diuell their maſter is vvont to ſpeake agaynſt the truth, & no othervviſe. It is as fit for a Papiſt to ſpeake of obedience,and as yll it becõmeth him,as vvhen an Owle counterfaiteth to become an Eagle,or vvhen he vvil take vpon him,to ſing like a Nightingale. You muſt beare with me,the name you haue choſen, vvhether truely or like a counterfeite,maketh ſome prouerbs to fit my purpoſe. Is not true obedience to God in his true religion and vvorſhip, the mother of all true obedience and duety to Princes and peeres? And hovv then can a Papiſt, that is a traytour to God in his worſhip,be faithful & true to Princes? VVhat cõſcience is there,where there is no knowledge? & what knowledge can there be vvithout his vvord,& without the goſpel,to teach eyther obediẽce to God, or duetie to Princes? The ſubiect that feareth God,the

inſtructed

instructed Christian, he only knoweth how to obey in and for God. He only knoweth vvhat dutie is to be rendred to Gods Lieuetenants. They are not the best subiectes, that are readyest to fulfill all Princes commaundementes and pleasures, but they are faythfull subiectes, that loue and honour their Princes in the Lorde, not of custome but of conscience, yea for conscience sake, though they be euill, both to pray for them and to labour in all dutyfulnes their conuersion vnto God; and if they cannot be vvonne, patiently to beare vvhatsoeuer is layde vpon them. The other are seruauntes and slaues, these are children. The one obey of feare, the other of loue. Those fulfill their vvilles vvith the breach of Gods. These submit themselues to suffer, and pray the chaunging of their mindes, that they may enioy a kingdome, vvhere there shalbe no respect of persons.

If any Papiste obiect the troubles of Fraunce, and Flaunders, and other countries, vvhere they seeme to haue colour of charging the professours of the Gospell to haue taken armes agaynst their Princes, as I haue sayde before, so I saye agayne, they haue arisen by occasion from their owne vvicked and vvretched malice, for that through treason and dissimulation, Princes haue bene drawen most dishonourably to breake their owne sayth and promise to go agaynst their owne lawes and constitutions, vvhich armed subiectes, not agaynst their Princes, but vvith and for the safetie of them, agaynst the priuate & heady attempts of certayne singule persons. And therefore they haue euermore bene auovved by their Princes, their dealings and themselues

discharged

diſcharged from all diſloyaltie by their publique inſtrumentes and vvritings, their ſouldiers haue bene payed from their Princes paye, and ſo haue bene diſcharged. As for rebellion and the ſchooles thereof, haue alvvayes ſprong out of the Schole of Popery, it is a vvhelpe of your ovvne litter, and an egge of your owne neſt. Macke Morris vvas a Papiſt, ſo is Saunders (if he be yet liuing) that ſet in of late for Ireland, & brought a company thither, out of Italy to get a kingdome, to poſſeſſe a place vvherein to lay their dead carkaſſes, and to bury their bones. It is your doctrine, Hovvlet, and thoſe of your fether, *that holde that Subiectes be duely diſcharged from ſubiection, and the Prince from dominion, by the ſouereigne authoritie of the common Paſtor of religion.* VVe haue and do acknowledge our ſelues ſubiect of duetie, by the inſtitution of God, vve confeſſe her Hyghnes lawfull authoritie to extende to and ouer all ſortes, and no mans profeſſion to exempt him from obedience & fealty, vvhich you do not: for if you yeelde any, you ſaye, *It is but for common humanities ſake, for curteſie, and ſo farre forth as it ſerueth for the accuſtomed vſe of a natural inſtitution.* and onely in temporall thinges. you haue no cauſe therefore, to ſtorme in ſuche ſorte, nor to take it in ſuche dudgeon, for beeing ſayde to be enimies to God, and to her royall Maieſtie. And it is a leevde lye that this broadefaced owle vvould face downe that Papiſtes *ſet her Maieſtie into her gouernment*, and *wil likewiſe be ready to mayntaine her in it*, vvhen all the vvorld knovveth, and euery Court vpon record ſoundeth, that they haue ſhaken her ſeate, and endeuoured from time to time, as muche as laye in them to depoſe her from her peaceable and rightfull Scepter. To conclude therefore, The Papiſts erring in doc-

Briſlow in his Motiues. Motiue 40. In the title of obedience.

Hovvlet Preſ.

trine, and beeing members to Antichriſt that man of ſinne, aduerſary to Ieſus Chriſt, and beeing the moſt deteſtable liuers that euer vvere, ſetting them ſelues altogeather agaynſt the righteouſnes of the Goſpell, and beeing playnly proued to be deadly enimies agaynſt all gouernment, the practiſers of treaſons, the ſtyrrers vp of ſtrife and rebellion, in all countries vvhereſoeuer they become, beeing perſvvaded that the Pope can not erre, vvho hath pronounced our Soueraigne to be a Schiſmatique, and hath ſent his Bull to depriue her of her royall Scepter and dignitie, and to diſcharge her Subiectes of all loyaltie and duetie, reconciling, perſvvading, and vvithdravving her ſubiectes to the pretended authoritie of Rome: I conclude that they are enimies to God, to their ovvne Realme and countrie, to their naturall Prince, and to them ſelues: and I beſeeche God, either to turne their hearts, or els to giue them the revvarde of traytours. And thus muche to requite this Papiſt in aſſeuering that vvhich I ſet downe in my dedicatory Epiſtle.

Novve a vvorde or tvvo concerning the Faſt at Stamford, and ſo an ende. VVhereas this ſhamelleſſe Ovvle, to bring the trueth into hatred vvith her Maieſtie, by vvaye of compariſon, ſetting his quiet Catholiques, and their doctrine of obedience, agaynſt vs and our doctrine of the ſame matter, to requite me, vvho haue (as he ſayde) ſo falſly infamed them, promiſing to ſet dovvne certayne propoſitions dravven out of tvvo Sermons of my Preachers. &c. I craue no farther credite of the vvhole Church of God, of her Maieſtie, & of all indifferent men, then I ſhall be able to proue the ſame by ſufficient

ficient teſtimonies to be moſt ſhameſull and ſlaunderous. And firſt, before I enter into it, vvhat colour of trueth can it haue, that thoſe propoſitions out of their Sermons ſhould be gathered by a Miniſter, vnleſſe it vvere ſome ſuch Apoſtata as Euerard Hance vvas, alias Ducket, vvho vvas dvvelliug thereabouts before his going ouer? Thinke you there vvas any Miniſter ſo familiar vvith this Ovvle beeing of the darke broode of Papiſts? If he vvere a Miniſter, eyther he muſt be ſome ſuch hypocriticall lyer and an accuſer & ſlanderer of his brethern, or els this ougly owle hath out of his ovvne heade to declare himſelfe a lier like his father, deuiſed theſe ſhameful vntruthes. He ſaith that this exerciſe was forbidden, by the L. Superintendent of Lincolne, by his letters bearing date the fifth of Septēber, & yet that theſe Preachers vvould not obey, that the letters vvere directed to the Alderman & Comburgeſſes there. In deede it is true, that after the allovvance of this Faſt, by former letters frō the Byſhop, and at the requeſt of others, all vvhich aftervvardes are ſet dovvne, that the Biſhop ſent ſome ſuch reſtraynt, fearing by ſome rumor or ſuggeſtion, that his appoynted order ſhould not haue ben obſerued, both as touching the confluence of people, & alſo for bringing in ſome forreine preachers, for vvhoſe doings he could not anſwer: but M. Alderman & his brethren very wiſely conſidering that the exerciſe vvas now already appointed and vvarranted, and beeing cleare in their ovvne knovvledge from any meaning of altering that vvhich vvas preſcribed and graunted, leaſt they ſhould ſeeme to yeeld to ſuche ſuppoſitions as they neuer dreamed of, & ſo ſhew themſelues gilty: they

kept their determinatiõ according to thorder which was preſcribed And therfore, thogh Parſons Howlet by ſome of his inteligencers gat notice of ſuch a letter, yet he was not acquainted with the premiſſe, nor with al that belonged to this matter. And it might well be, that by practiſe of ſome enemy giuing falſe information (as lightly there lackes none to hinder good things) vvhen the faſt had beene in diuers places of the Realme elſ where, after the feareſull earthquake, a token of Gods anger, and vvas ordinarily ſought for, by the Alderman and Comburgeſſes there, to the ende they might ſhevve their forwardneſſe, to humble them ſelues before the Lord, as others had done, it may be, I ſay, that that exerciſe vvas then ſought to be ſtayed, as the firſt vvas, but thankes be to God it vvas both orderly kept, and vvell obtayned. For vpon better information giuen to the Right Honorable the Lord Burleigh, Lorde high Treaſurer of England, vvho by reaſon that his Honour is Lord of that towne of Stamford, and for that alſo his Lordſhips houſe of Burleigh is hard adioyning thervnto, and beeing othervviſe very good Lord vnto the tovvne, he vvas the rather made acquaynted vvith their good deſire and proceeding, and by the letters of M. Robert Iohnſon alſo ſatiſfied. To vvhich letter his Honour vouchſafed to giue an honourable and fauourable aunſwere, returned to the ſayd M. Robert Iohnſon from the Court then beeing at Otelandes, bearing date the 25 day of Iuly 1580. vvherein his Lordſhip ſhevveth his good contentment and forvvardnes to ſo holy an exerciſe, teſtifying that for the ſayde M. Iohnſons readines and paynes in preaching, in teaching and

reading

reading in thoſe partes thereabout, he hath cauſe both to eſteeme and loue him. His Lorſhip exhorteth him to continue in his vocation. I ſet not dovvne his Honours letters in reſpect of duety, not hauing communicated my purpoſe vvith his Honour, truſting of his Honors fauour in this behalfe, ſeeing it is againſt an enimy of God, and in maintenaunce of the truth. But this is true, that therwithall his Lordſhip vvrote alſo a louing letter to the Alderman and Burgeſſes of the ſayd towne of Stamford, bearing the ſame date, approuing any thing, that the Biſhop ſhould direct or order in that behalfe, & another alſo he vvrote to the Biſhop of the Dioceſſe vvhich they foorthvvith ſent by a ſpeciall meſſenger & a letter frō themſelues: and this vvas the copie of the letrers ſent from the towne.

To the right reuerend Father in God, and our Dioceſſan, my L. Biſhop of Lincolne.

The Letters of the Magiſtrates of the towne of Stāford to the Biſhop for his allovvaunce concerning the faſt.

RIght reuerende Father, after our dueties moſt humbly premiſed. It may pleaſe your L. to be aduertiſed, that vvheras of late vve made requeſt to the godly learned Preachers about vs, to afforde vs their godly trauel, in a days exerciſe to be ſpent with vs in the ſeruing of god, in faſting prayer, godly meditations, and hearing of his vvorde & reliquing of the poore, vvhich orders we vnderſtand to the great cōmoditie, edification, inſtruction, and comfort of Gods people, hath of late bene obſerued in many places of this realme, & in ſundry ſuch places within your good Lordſhips Dioceſſe, as lawe thought conuenient for that purpoſe: vvhich our requeſt and

determination vvas miſreported of to the Lorde Treaſurer our eſpeciall and very good Lord, vvherevpon by his Lordſhips letter of the ſeconde of this moneth, he required & aduiſed vs, that the ſaid entended exerciſe for ſome conſiderations ſhould be ſtayed and forborne, vvherevpon vve haue made ſtaye of it hitherto. So it is nowe that vpon ſome fuller and more particuler declaration made to hys Lordſhip, by letters ſent from M. Iohnſon a preacher to his Lordſhip touching that matter, it hath pleaſed his Lordſhip by his letters of the 25. of this moneth, to graunt vs his good and fauourable allowaunce, to the hauing of the ſayde exerciſe, and further hath aduertiſed vs in the ſame letter, to beſeech your good Lordſhip of your direction & conſent therevnto, to the vvhich purpoſe he hath ſent a letter to your Lordſhip, included with a letter ſent to me, and my brethren the Comburgeſſes of this towne, vvhich letter vve ſende vnto your good L. by this bearer, moſt humbly beſeeching you to graunt vs your good furtheraunce in this our requeſt, vvhich vve humbly and ioyntly make to your good Lordſhip, vvhercof vve nothing doubt, conſidering your great godly zeale and care to the aduauncement and furtheraunce of Gods glory. And thus humbly beſeeching your Lordſhips fauourable anſwere by this bearer, vve moſt humbly take our leaue. Stamford this 30. of Iuly. 1580.

Your Lordships humble Orators the Alderman and Comburgeſſes of the Borough & Tovvne of Stamford. &c.

To theſe letters and by occaſion of the others, the Biſhop

Biſhop gaue his conſent, and returned in effect this anſwere, gathered out of his letters by M. Frauncis Harington Recorder there.

The ſuperſcription.

To my very louing friends, the Alderman and Comburgeſſes of Stamford, deliuer this.

THE order that I do thinke good of is this, that you of the towne of Stamford, by conference vvith your Preacher M. Hanſon, ſhould agree vpon ſome day or dayes, vvherin you vvill vſe that godly exerciſe of preaching & faſting, vvithout the confluence of other ſtrangers that apperteine not vnto your town. And that M. Hanſon on the Sunday before the day appoynted, do in a Sermon exhort the people earneſtly to prepare thẽſelues to ſo conuenient & godly an exerciſe, & that on the day it ſelfe there be two ſermons, one preached by M. Hanſon, and thother by M. Liuely, the reſidue of the time, either before, betwene, or after the Sermons, you may beſtow eyther in open or priuate prayer, or in cõtribution to the poore, in ſuch ſort as you ſhall thinke conuenient. This maner I thinke in my iudgement ſufficient, neither would I vviſh you to do it othervviſe, for I know, and haue ſignification giuen me already that it vvill be very offenſiue, & breede more inconuenience then I vvould gladly haue come to paſſe. Theſe my letters I pray you keepe, for the maner of my alowãce, if the matter hereafter come in controuerſie. Thus fare you hartily vvell.

The ſumme of the Bishops anſvver to the towvn againe.

Your very louing friend,
Thomas Lincolne.

Hereby may plainely appeare the shamelesse lye of this staring Owle, that blushed not in the eares of her maiestie to vvhoope, that this exercise vvas kepte flatly against the Bythops will, that the preachers disobediently stepte vp in the pulpit, and vttered such seditious propositions, as he and his informing scribe haue patched together, as farre from all coulor of trueth, as any of the rest, to the slaunder, not onely of those godly and learned preachers, but also of the magistrates, and vvhole corporation of that town, vvho did nothing, but according as they were directed by authority, sauing onely that M. Iohnson preached in the second place, in steede of him that vvas appointed by the byshop, he himselfe vpon some occasion failing (as there may fall out in such a case many occasions) M. Iohnson being requested of the magistrates there: both by letters at the first & at that instant, and after the viewing of his license: and as for M. Liuely the first preacher, let him be heard, as able to speake for him selfe in this matter.

Richard Liuely minister in Market Deeping and first preacher in the publique fast at Stamford, to Iohn Howlets accusation, answereth as followeth.

IT is not without great cause, that Saint Paule in his first Epistle to Timoth. cap. 5. 19. setteth down this rule, and leaueth the same as a staied order in the Churche, that against an Elder no accusation should be admitted, but vnder the testimony of two or three witnesses: he did well consider, that the mini-

miniſter being ſtained, his doctrine is in hazard, and the goſpell thereby like to receiue ſome wounde. Therefore he woulde not that the miniſter without true proofe ſhould be condemned, but rather iudicially called, and heard to aunſwere for himſelfe, Again, as nothing more hindereth or plucketh down the kingdome of Satan, and ſetteth vp the kingdom of Chriſt, then the worde and Goſpel, and the comfortable preaching thereof: So there is nothing vvherein he is more diligente, then to accuſe and ſlaunder, to deface and depraue the Preachers of the worde, as the readieſt meane to hinder the credite and courſe of the Goſpell, to retaine the wicked in their infidelity, and ſo to holde the worlde (as it were) in his clawes. That this hath bene the practiſe of Satan from time to time, not onely by his owne vncleane mouth, but other conuenient inſtrumentes for that, to forge accuſations and ſlaunders, to carrye and recarrye miſreportes, eſpecially againſte the miniſters, experience of all ages, and examples in Scriptures doe plentifully record. He moued Chorah, Dathan, and Abyram to accuſe and ſlaunder Moſes, and Aaron in the open face of the congregation; he procured the Prieſts and falſe Prophetes to accuſe Ieremy, and Amaziah to accuſe Amos; he inueigled the Scribes and Phariſes to ſlaunder Chriſte himſelfe; He ſtirred vp the eloquent Orator Tertullus to accuſe Paule. So it is a fruite of the Goſpell till this day, to be ſubiect to captious enemies, and the preachers thereof to the perſecution of perillous tongues, vvhich no doubte vvere able to diſcourage vs from our duetie, and vvounde vs to the very hearts: if vvee had not that

good

good ſhield left vs, Mat. 5. *Bleſſed are you, when men ſhall ſpeake all manner of euill ſayings againſt you.*

Now Sir, if you bee founde in the rable of theſe accuſers, and youre accuſations, though in manye vvoordes, yet moſt of them vntrue, then vvith what Spirite you vvere led in penning theſe things, your conſcience will tell you, euen with the Spirit of him vvho as a liar, from the beginning, and the father of the ſame thing. And all men may eaſily coniecture that malice in your heart exiled trueth from youre tongue, and baſhfulneſſe from your countenaunce. For if to report a lye to a meaner perſon, hath bene euermore counted ſhame and diſhoneſty; Then ſo malepertly to inſinuate ſuche manifeſt vntruethes into the eares of a prince, yea of ſo wiſe, godly, and vertuous a Prince, becauſe you vvould do the greater hurte, I doubte not but it ſhall purchaſe to your ſelfe perpetuall diſcredit and infamie.

You lay to our charge the odious crime of diſobedience, and contempt of lawes and magiſtrates, and this you ſeeme to proue, partly by our actes, as violent ruſhing vp into the pulpit being forbidden, partly, by certeine propoſitions of doctrine publiſhed at the generall faſt in Stamford as you are informed by a miniſter there preſent.

Now hovv greatly your miniſter that gratified you with theſe nevves did therein abuſe you, and conſequently you abuſe others, you ſhal ſoone perceiue. Firſt, concerning the note of diſobedience, I ſay, that the Alderman of Stamforde, vvho repreſenteth the Queenes perſon in that towne, vvith the other comburgeſſes, by one aſſent and conſent, and by earneſt ſuite requeſted mee to aſſiſt that

good

good worke; my ordinary, whiche is my L. Byſhop of Lincolne, by his letters bearing date the fifth day of Auguſt did nominate, and by ſpeciall name appoint me to that purpoſe, to occupy the place that day: Therefore, being by the Alderman and his brethren requeſted, and by the byſhop appointed, and neuer after had, nor heard of any reſtrainte or countermaund, nor any inckling tending to that purpoſe, vvhat trueth can be in your aſſertion, that I wold not obey? My charge lieth not in that place, and therefore no cauſe vvhy I ſhould entrude my ſelfe againſt auctho:ity.

Concerning youre foure propoſitions of Doctrine inferred as it ſeemeth altogether from the Prophete Ionas, hath not ſo muche as any face of trueth, ſeeing my text vvas in the propheſy of Eſay. Vppon theſe Articles as falſe premiſſes, you grounde a moſte vvicked concluſion, that vvee vvoulde haue no ruler nor gouernour at all. Notvvithſtanding I doubte not to approue my loyalty to my Prince, and my good affection tovvardes magiſtrates vvell ynough, hovvſoeuer you dare ſo maliciouſly miſreport it.

In a Sermon vpon the ſeuẽ tenth of Nouember Anno 1579.

In that place, and not long time before, I proued, that neyther City nor Kingdome, nor Societye of men vvas able to endure, but by the benefite of good and vvholſome Lawes, and that Lavves were nothing vvorth, vnleſſe there ſhonld be Magiſtrates to execute the ſame, for *Lex eſt mutus Magiſtratus, Magiſtratus autem eſt lex loquens.* The lavve is a dumbe Magiſtrate, but the Magiſtrate is a ſpeakinge lavve.

I decla-

I declared openly that by them vve enioye our landes, huings, goods, and poſſeſſions in ſafety: that by them our controuerſies are decyded, & the vveakeſt, vvhich els vvere like to go to the vvalles, by this meanes godly defended. And therefore the ſunne in his brightnes not more needefull for the increaſe of the fruites of the earth, nor meate and drinke for the ſuſtentation of this our nature, then the vſe of good and godly magiſtrates in euery cõmon vvelth. As occaſion then required, I ſtyrred vp the peoples heartes to thankfulnes to God, for the happie and peaceable gouernment of this Realme. All vvhich may argue hovv farre I am, from ſuche Anabaptiſticall opinion of vviſhing no ruler or gouernour at al.

At that inſtant time of the generall Faſt, I made prayer my ſelfe, and exhorted the people to pray aſvvell for her Highnes, as her moſt honorable Counſell, and all other the Nobilitie of this Realme, all Iudges, Iuſtices, and ciuill Magiſtrates, and by ſpecial vvords for her Maieſties preſeruation, agaynſt all trayterous practiſes eyther of domeſticall or forreyne enemies, for the multiplying of her dayes and yeres, in abundance of peace and godly lyfe, & for the continuance of her and the Goſpell, if it vvere his good vvill and pleaſure, euen to the days of Methuſhelah. And can any man thinke that in the turning of a hande, out of any fountayne ſhould flowe ſvveete vvater and ſovvre alſo. firſt to ſhevv honeſt and hartie affection to Magiſtrates, and immediatly to breath out hatred and contempt of Magiſtrates, to make a diuorſe betvveene my vvords and my heart, to vviſhe there ſhould be no ruler or gouernour at all?

No

No it is you and your sect of stifnecked Papistes, that pinch at Magistrates, vvhile you exempt your selues from lavvfull obedience, you knovve vvho ground them selues vpon that saying of the Psalme, *Nolite tangere vnctos meos, Touche not mine annoynted*, doe vvrest this and suche like places, & retche them as Shomakers do their lether, to serue your purpose for the Popes shauelings. A learned father consuting your vanitie, sayth, you might aswell make a syllogisme of *Quem terra pontus*, to proue of nothing something. Latimer in Serm. habit. Stamford.

VVhere you are prested, not vvith the authoritie of S. Paule, Rom. 13. Let euery soule submit himself to the authoritie of the higher powers, you knovve vvho shift of the matter vvith this gloze, Omnis anima secularis, non item spiritualis, *Euery secular soule, and not euery spirituall soule*. But Chrysostome confuteth your saying, Omnis anima sue Propheta, sive Apostolus, sive Euangelista, *Euery soule whether he be Prophet, or whether he be an Apostle, or Euangelist*. But this is beside my purpose. And therefore to returne to your propositions, albeit by charitable instruction they might be mitigated, from that rigour that you vvould enforce vpon them, yet to do not onely that vvhich is iust, but to do the same iustly, faythfully & truely, I say I neuer spake them, yea as surely as the Redeemer of the vvorld liueth, and I my selfe hope to be partaker of that redemption: so surely I neuer vttered thē. How far they vvere from my vvords, the vvhole company then present can testifie, how far from my hart, God him selfe doth know. And albeit my nay ought to be as good as your yea, & my flat deniall in mine owne defence, in good reason ought to counteruayle and

preuayle

preuaile with your bare and naked affirmation, yet to put the matter out of all doubte, I haue craued the teſtimonies of ſuch as did heare me, not of the ſimple, rude or ignoraunt, but of the better, the more learned ſort, and ſuch as be of good credite and calling in the common vvealth, as ſolloweth.

WE the alderman & comburgeſſes of Stamford knowing the premiſes whiche the ſaide Richard Liuely hath alledged to acquite himſelf of the abouesaid ſlaunder of diſobedience, to be moſt true, haue thought good to ratifie the ſame by the ſubſcription of our names as hereafter ſolloweth.

Iohn VVimbleby Alderman
VVillam Lacy Gent.
Iohn Houghton Gent.
Reinold Harriſon.
Richard Euely.
} Comburgeſſes.

The true report of Iohn Hanſon Bacheler of diuinity, and preacher in Stamford, concerning the ſermons of Richarde Liuely, and Robert Iohnſon, at the generall faſt in Stamford. 14. Sept. Anno. 1580.

I Iohn Hanſon vvith great diligence writing and gathering the notes of the ſayd ſermons, and hauing examined and conferred the ſame with eight propoſitions of Iohn Howlet, premiſed, wherevvith he hath wrongfully charged the ſayd parties, do find no ſuch wordes, nor like vvordes, but teſtifie, that they are vniuſtly burdened therevvith, and this I am ready, if neede be to verify by othe.

By me Iohn Hanſon.

The

The faithfull information of Robert Croſ-
dale preacher, concetning the abouesayd ſermons of M. Richard Liuely, and M. Roberte Johnſon, at the generall faſt in Stamforde. 14. Sept. Anno. 1580.

I Robert Croſdale, gathering the notes of the ſayd Sermons, and conferring the ſame vvith the propoſitions vvhich are layde to their charge, doe ſtedfaſtly and truely affirme they haue grear iniurye to be ſo vvrongfully accuſed, and to this I am ready to be ſworn, if I ſhall be thereto ordinarily required.

By me Robert Croſdale.

The teſtimonie alſo of the righte honour-
able, the Lord Zouch: M. Frauncis Harrington Recordor of Stamford, & M. Shepheard Archdeacon of Northhamptonſhire, concerning the ſaide ſermons.

TOuching the propoſitions ſet dovvne by Iohn Hovvlet, which (as hee ſayth) vvere gathered at two ſermons, by a Miniſter preſét at Stamford at a generall Faſt. Theſe are to certifie, that hovvſoeuer the miniſter youre informer, miſtooke the matters by gathering and ſetting dovvne his notes, or for want of diligence or readineſſe of his pen, or for vvant of memory, capacity, or vnderſtanding: or howſoeuer, the ſaid Iohn Howlet hath altered them to ſerue his purpoſe, the truth is ſo, that I am certenly informed, by ſome both of honorable & worſhipful callings vvhich vvere then preſent, that he hath very much abuſed the prechers in this his report, by

ſet-

ſetting downe that which they neuer vttered, & that in trueth, there vvas nothing then and there taught, which was not ſpoken with all loyall and dutifull obedience, and in good termes, and vvhich might; without iuſt occaſion of offence giuen, haue bene preached before any eſtate in this land both for the matter and manner thereof

And albeit it muſt needes be confeſſed, that both before & after the order was ſet down, by the Lord Superintendent of the Dioceſſe (as you terme him) that ſayde exerciſe vvas ſecretly vndermined, and ſome waies croſſed, by falſe intymations and vntrue ſuggeſtions, yet in the ende it vvas reuerently and profitably kept, according to the true mening which vvas permitted, preſcribed and allowed in writing by the letters of the ſaid ſuperintendent, the proceeding herein was after this manner. At the requeſte of the Alderman and Comburgeſſes, not without ſome allowance from the righte honourable the Lorde Treaſurer, to vvhome the inheritance of that borough appertaineth, vpon ſuch good liking and allowance as ſhould thereof bee made by the ordinary (to vvhome his honour wrote about that matter) the exerciſe was helde and performed in ſuche ſort, as nothing was taught corruply, diſorderly or ſeditiouſly, but the godly order ſet downe in that behalfe by the right honourable the Lordes of her maieſties priuie Counſell, being firſt kept in euerye point, for the more better edification of the people, according to the byſhops letter, there vvere two ſermons preached by two ſuch as weere lawfully & ſufficiently allowed and auſthoriſed thereunto, one of the ſayd Preachers being earneſtly entreated to

preach

preache by the Magiſtrates and aſſiſtauntes of the Towne, by occaſion of the defect of one of the two vvhich vvas named in the Biſhops letter, & this vvas thonly difference ot thorder obſerued, from the order preſcribed in the Biſhops letters.

Both the Sermons vvere neither tvvelue nor ten houres long, nor yet much aboue fiue houres, which time vvas thought to be litle ynough for them, conſidering they had to diſcouer and remoue the manifolde corruptions and abuſes of the Popiſh & Phariſaicall faſting, and to teache the true order & ende of true faſt, vvith the doctrine of true prayer, and humbling of their ſoules and bodies by true repentaunce and newnes of lyfe, vvhich neceſſarily ought to accompany Chriſtian faſting, as vvithout the vvhich it is vnprofitable, vvhich beeing done, there vvas a liberall contribution and collection made for the poore, and ſo the action vvas peaceably and profitably ended. And thus much briefly touching that matter.

Edward Zouche.
Nicholas Shepheard.
Frauncis Harington Recorder of Stamford.

The credible Report of Tobie Haughton of Clyff in the Countie of Northamp Gentleman, for & concerning the ſumme and effect of the late Sermons of M. Richard Liuely, and M. Robert Iohnſon preachers, at the late generall Faſt at Stamford, the 14. of September. 1580. as followeth.

The text of the ſayd M. Liuely beeing contened

In Eſa. 22. 12, 13, 14, 15. verſes, vvhereof I the ſayd Tobie Houghton, wrote the quantitie of one ſheete and a halfe of large paper in notes, gathered from the ſayd preacher, out of his owne mouth, & by theſe preſents do iuſtifie, that the ſayd M. Liuely is falſely and vniuſtly charged by Iohn Hovvlet in his late booke dedicated to the Queenes moſte excellent Maieſtie.

And further, I am in like ſort to cleare the ſayde M. Iohnſon of the ſayd Hovvlets like ſlander againſt him. I hauing gathered out of his Sermon at the ſaid Faſt, to the quantitie of one vvhole ſheete of paper in notes as he ſpake them, his text beeing the 2. of Ioel. 12, 13, 14, 15, 16 verſes.

And to conclude, I vvill by the grace of God, be ready to iuſtifie, that they or eyther of them at that preſent, ſpake not any of the articles obiected againſt them by the ſayd Howlet, neither did they vtter any maner of ſpeach agaynſt the good and godly gouernment of the eſtate of this our Realme of England. In vvitneſſe vvherof, I haue vvritten this ſame vvith mine owne hande, and ſet my name to the ſame, this xij. of February. 1580.

Tobie Houghton.

By theſe teſtimonies alleadged by me, concerning the Faſt of Stamford, it appeareth (I truſt) ſufficiently, howe vayne thaccuſation is, that theſe enimies of God, and of her Highnes, haue made againſt thoſe godly and learned men the Preachers that preached there, againſt the vvhole Borough & Magiſtrates therof, and agaynſt myſelfe vvho neuer was acquaynted

acquainted with the matter, neither had any dealing at that time or at any other about any ſuche thing. And now becauſe I haue ſufficiently diſcouered this vvhole trowp of Papiſts, vnder Antichriſt the Pope, to be enimies to our Lord & Captaine Ieſus Chriſt, to his religion, to our gracious Soueraigne for profeſſing it, and to vs, as many as vnder her Highnes gracious gouernment hartily imbrace it: it foloweth that he hath ſcuered vs from them, to the ende vve ſhould holde out his glory agaynſt them, and not be aſhamed of his Croſſe, in the greateſt perſecutions they ſhall be able to laye vpon vs, and that vve ſhould haue no fellowſhip vvith them. And therefore I moſt humbly beſeech her Maieſtie vpon the knees of my heart, vvhom God hath aduaunced to that hye toppe of honor, to honour him, & to holde vs her ſubiects in al obedience vnder his ſcepter and gouernment (vvhich theſe enimies reſiſt, bewraying their treaſon both agaynſt God thauthor of trueth, and againſt her Highnes the mainteiner of it:) that ſhe vvill (in that ſame knowledge of the truth, wherof by the ſinguler goodnes of God ſhe is made a partaker in a riche meaſure, and in that zeale, the Lord in mercy hath vvrought in her gracious heart, agaynſt all curſed Idolatrie) go cheerefully forwarde vvithout faynting, to the drawing on of all vs, her moſt dutifull and louing Subiects: vvherein as vve haue by Gods aſſiſtance pitched our ſtaues to ſtand faſt, ſo vve fully perſwade our ſelues of her gracious defence euen to the ende. It is no time novve for vs to looke backe. All the boaſtings and proude chalenges in the vvorld, of diſputations and nevve trials, can not drawe vs to any ſuſpence of the truth.

VVe are not ignoraunt of their great ſpeache and proude words: vve know that Antichriſt ſhal come vvith povver, yea vvith lying ſignes and vvonders: his bulke ſhall be bigge, and his men ſhall appeare as Giantes, as great as euer vvere the Anakims and Goliah: yet vve are not, by the grace of God, afrayd of them. VVe haue had ſufficient triall of their weapons and armour, vve know their ſtandings & their ſtudies, and euermore vvhen vve haue crapeled with them, by the trueth of God, vve haue bene to harde for them. A taſte vvas giuen in the beginning of her Maieſties moſt happy raigne, and ſince at ſundry times: at VVisbitch of late: and this other day at the Towre. And as euermore God hath knit victorie vvith his truth, ſo he giues ſhame and confuſion to falſehood, vvith vvhat vviſedome of man ſoeuer, vvith vvhat learning or policie it be mainteined. And therefore hauing by the grace of God founde the trueth, vve are fully determined to liue and dye in it. And it is true, that as God and Satan can not be ſerued together, ſo vve can not be faithfull Subiects to Elizabeth our Queene maynteining Chriſt, if vve ſerue Antichriſt. VVe can not be faythfull to her, if vve yeeld obedience to her enimie, and a forreigne vſurper. And therefore as vve are made one vvith Chriſt our head, & are ſoarted and raunged into his folde, as his Confederates, vnder the leading of our Chriſtian Prince on earth: vve meane by his aſſiſtaunce faythfully to fight his battells. Neither can they deceiue vs, though they ſhoue in amongſt vs, as long as they come in, vnder this Antichriſtes ſtanderd and conduction, bearing the Makes both of falſe doctrine, proude tyrannis

rannie and vvicked lyſe. In deede if they faigne to be vvith vs as friends, and yet craftily vndermine vs to coole vs and hinder vs, vve maye for a time be deceiued, but our diſcrier vvill at the length diſcouer them, and vvhen they are founde out; our eyes ſhall not ſpare them. They ſhall be vſed not as confederates to him, which only the faithfull are: but as enimies, vvhom vve beeing commaunded to ſtrike, vve dare not ſpare, neither reſerue: howe goodly and fatte Oxen ſoeuer they be, and vvhat good ſhewes ſoeuer they haue. VVe dare not truſt neither the fawning & vvhining of theſe Curres in this time of their bondage and tying vp. The time vvas when they were looſe, and then they played their partes, they ſhewed their kinde; and we know that there is no change, but by regeneratiō Their ſnarling, their barking agaynſt the trueth, their lying in vvaite, and continuall looking for aduantage, vvhen they may cruſh vs, euen in this time, teſtifieth vvhat vve vvere like to finde, if they had any power ouer vs. And this tying of them vp, though vve ſedde them to traine them to humanity, hath made them more fiercer againſt vs. God of his gratious goodneſſe keep vs out of their handes. And we giue him moſt humble and hearty thankes, who in ſo exceding mercy and wonderfull patience, waiteth for our conuerſion, euen ouercomming our ſinne vvith his goodneſſe, in protecting and defending vs againſt the madneſſe and rage of theſe open and deadly enemies. VVe humblie thanke him for defending this Realme, oure Queene, her Counſailors, and all her people. For it is well knowne, and we confeſſe it, that if he had looked vpon our vnthankfulneſſe, we ſhoulde haue

bene

bene as a pray vnto them and they would haue eaten vs vp aliue. He hath done it, not vnto vs, but vnto his owne name, that he may haue the glory of it. And ſurely, if we faint not, but goe cheerefully forvvard in that glorious trueth, in ſo riche mercy hee hath called vs vnto; if vve laboure to approue oure ſelues to him, giuing him a pure worſhip and ſeruice according to his ovvne appointment and vvill, ſtriuing to ſyncerity and cleanſing our Churches from that Popiſh filth, this man of ſinne hath lefte behind himin thē; if we giue him the honor of leading vs, & vvill be ruled by his vvorde, reuouncing mans vviſdome, policie, and ſtrength in the vvorke of our ſaluation, then ſhall vve not neede to feare, thoughe theſe enemies be neuer ſo many or mightie: If God be with vs vvho can be agaynſt vs? Though their Parſons be taule and terrible, their furniture vvell appointed, their ſtrength in the iudgement of men inuincible, their knowledge in martial affaires, equal vvith ours, their learning, vvealth, riches, and policie aboue ours, yet in the name of the Lord of hoaſtes vve vvill not feare them: if God be in the middeſt of vs, compaſſe vs about and fight for vs, if we be vnder his leading hovv can they preuaile againſt vs? And ſurely cōfortable experiēce we haue had of his goodneſſe theſe many late years in protecting this realm, ſo beſet with enimies, our gratious prince by nature a vveake vvoman, and ſubiect to many infirmities, her Counſellors exerciſed vvith many difficulties & hard tentations, her people giuen vp in peace, as commonly common people are in ſuche times, to follovv their profites and pleaſures: that God, I ſay, hath yet ſo mightily defended them, and enriched

vs al, vvith ſo many bleſſings both of this life, and of the life to come vvhich are moſt precious; vvhat other argument can it yeelde vnto vs, then of greate incouragemente? This ſhoulde euen encreaſe oure hope, and adde nevve ſtrength vnto vs, to make vs ſtande faſt to our God: The trueth is, that our pollicie and arme hath not vvrought it, but our gratious God vvho hath kepte continuall vvatch ouer vs; to the end vve ſhould vvalke in holy and dutifull obedience, in feare and trembling as in his preſence: not that vve ſhould be ſecure and careleſſe, arming theſe enimies of ours, with our ſinnes and tranſgreſſions againſte vs, but that vve ſhould feare before his face, & truſt in him, beeing armed vvith the righteouſnes of Ieſus Chriſt our head, vvhich ſhal not only ſhroud vs from their fury, but from his ovvne vvrath and euerlaſting damnation.

Thus muche I thought good, beeing ſpecially dravvne in by the aduerſary to ſpeak in the defence of Gods euerlaſting trueth. If I giue any iuſt offence to the Godly, by any ſlippe of humaine infirmitie, I craue pardon for it: but I proteſt before him, that knovveth the ſecretes of all hearts, that I haue not of any malicè, ſiniſter affection or deſire of reuenge, vvritten any thing, but for & in the ſimple defēce & maintenance of the trueth and to the end to diſcredite error and falſehoode. And concerning one Hovvlet, vvhome I ſeeme in my Epiſtle dedicatory to aime at, and ſince haue vnderſtood that the name by all likelihoode ſhould be counterfaite, and taken vppon, by one Parſons a runnagate Ieſuite: I am very ſory for the wrong (if any be) that I haue done to Howlet, vvhom I ſuppoſed it to be, And I would

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the vvillingliar cry him mercy for it, if the Lorde vvould vouchsafe him an happy conuersion, from that false religion of popery, vvhich I vvill vndoubtedly praye for, vvith all my heart. The Lorde God of all glorye, vvho is king of kinges, and Lorde of Lords, preserue our gracious Souereigne Queene Elizabeth, and all her honorable Counsellors, Nobilitye, inferior officers and people, and so strengthen them in the trueth, as all maye haue indgement to discerne those thinges that differ, and in their seuerall callinges knovv vvhat belongeth vnto their speciall duties, that they may all detest Popery, false doctrine and heresie, and vvith the glorious profession of the trueth, joyn a syncere and godly conuersation in life, & so hold out the glory of Christ their head, through the sanctification of his blessed spirite, till they be gathered the vvay of all flesh and arriued at that happy Hauen of euerlasting rest, which he hath purchased. Amen.

I haue hated the Church of the Malignant.

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